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Ecclesia "Clamat ad omnes ut revertantur et inserantur." — St. Augustine

INTERNATIONAL QUARTERLY REVIEW

Organ of the Unitas Association — English Language Edition

Vol. VI — SPRING, 1954 — No. 1

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THE THEME OF THE EVANSTON CONFERENCE (*)

A reunion which will bring together several hundreds of delegates, representing more than a hundred million Christians (separated, unfortunately, from Rome), merits the attention of anyone who is alive to the spiritual aspirations of men. And when this conference chooses as the subject-matter of its study and discussion such a fundamental theme as Christian hope, there is no Catholic, conscious of his own faith, who will not pray most earnestly that light from on high may fill the minds and hearts of the men of good will who meet there.

One could, of course, set out to anticipate the resolutions, discussions, and decisions of the Evanston conference. With the help of the two preparatory reports that have already been published —that of Rolle, and that of Bossey — and one's own knowledge of the denominations who will be represented, it would not be too difficult to do this with a fair degree of probability. But it seems a wiser course to await the outcome, for then we shall know what has in fact been said and resolved upon.

As an alternative, one could discuss the ideas which have been put forward by the authors of these reports and thus show how they compare with authentic Catholic thought. However, it will be much safer and more useful to do this when we know how these ideas were actually received at Evanston.

We think it best, then, at the present moment, to give a presentation of the Catholic position on the question itself and to say quite simply what thoughts suggest themselves when we contemplate *Our Crucified and Risen Lord, the Hope of the World.*

It is Christian hope that is under discussion, a virtue which, strictly speaking, is directed towards one's own personal salvation. This salvation is nothing other than the possession of God, the Infinite Good. Such a gift could be ours only through the omnipotence of God. Indeed, if Christ were not the Man-God, He would be powerless to win it for us. To really hope in Christ, then, in the sense of looking to Him for our salvation, is to recognise His Divinity.

We die to sin with Our crucified Lord; we are re-born to eternal life with Our risen Lord. Evil and its consequences are vanquished by the Cross: the Resurrection heralds and initiates the divine life. Christ is our hope because His Redemption has won us the favour of the Father and, with it, the new life. We are created anew, here below, in justice and grace: and hereafter there will be the reward of glory.

The chief inspiration of Christian hope is to be found in this eternal life, in the beholding of the Blessed Trinity face to face. But all that is linked with the winning of this supreme good is likewise the object of our hope. Therefore we hope for grace in this world

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(*) Our readers will already know that the Second Assembly of the World Council of Churches is due to take place at Evanston (U.S.A.) in August.

and even other goods in so far as they are directed towards our salvation.

But is the virtue of hope to be restricted, in its impetus, to one's own self? That would indeed be so, were it not that love binds us to others in such wise that we wish them the same good as ourselves, and therefore we look to God for their salvation as for our own. In loving God, we love our neighbour as ourselves: in hoping for our happiness from God, we cherish the same hope for all those who are united to us in charity. Egoism is rooted out, due respect is paid to man's social nature, and the union of all in the Mystical Body of Christ allows of a common hope, just as this hope strengthens this union.

However, it remains true that hope, in its beginnings, is something quite personal. We do not love ourselves because we love others, but love others because we have a real love of ourselves —in other words, in the love of God. Similarly, we do not hope for our own salvation because we hope for that of others, but hope for others because we hope for ourselves, for the love of God has made a unity of ourselves and others. In direct opposition to a collectivity which destroys personal dignity, we have here a society of free persons, each with his own individual worth, but freely bound together in charity.

Such is the object of Christian hope that all else, when compared with it, appears of little value and would indeed be so if it were not in one's power to make it subserve the end of all our hopes. Even without the wonders of the supernatural order this would be true —for reason can perceive the soul's immortal nature and the eternity of the reward of those who have lived well. But the presence of Christ, the Word Incarnate, declares that man's destiny is far higher. God has adopted us; He has given us His Spirit; the faith and love He instils in us derive from the divine life. He promises us a happiness which "eye hath not seen nor ear heard", neither has even the idea of it "entered into the heart of man". On this is centred all our hope both for ourselves and for mankind, our brethren. On this side of the grave, knowledge of God and His mysteries is veiled in faith; on the other, the Beatific Vision awaits us. This is our hope, the cause of our joy: *"spe gaudentes"*.

No one but Christ, true God along with the Father and Holy Spirit, could raise up and guarantee this supernatural hope in us. It is true that we place our confidence in the saints as well, especially in Our Lady. In this Marian Year we are repeatedly saying to her: "Hail, our Hope!"—*"Spes nostra salve"*. But we do this because the Mother has the Son with her. All that she bestows comes from Jesus. To abandon oneself to Mary is really to surrender oneself to Jesus. There is here but a new harmony: just as Christ came to us through Mary and had her by Him from the cradle to Calvary, so it is His will that we go to Him through Mary and do not seek to sunder what the Father has so closely bound together. The Immaculate Mother's smile, the sweet expression of God's love, is itself an invitation to hope.

This vision of things is not merely of what lies beyond death, what people like to call nowadays "eschatological". It embraces the paths of this present life and is the reason why we look to God for grace and the theological virtues and all other helps we need. It is neither an individualistic nor an egoistic view of things, for all men come within its frame. Nevertheless, properly speaking, it is not temporal: it is not concerned, explicitly at least, with transitory goods nor with the march of human progress. Is there no hope, then, for this world in Christ?

There exists a society, certainly not of the world, but which Christ has placed in the world. This is His Church, apparently at the mercy of men's weakness, subject to the whims of tyrants and the upheavals of history and the hatred of the children of darkness. Here hope retains its full certainty. The Master has promised to be with His Church. He has made it invincible, indefectible, infallible. All the help it needs will be given it even to the consummation of the world.

What then shall we say of temporal societies and their problems? How can Christ be said to be their hope?

Pope Leo XIII, who set himself during his reign to achieve a reconciliation between the claims of Christ and modern society, often treated this question. It is a thing of wonder, he said, that the religion of Jesus Christ which has as its purpose the procuring for men of happiness in a future life, is also the best adapted means of assuring their welfare in this present life. In fact, if only the Christian moral law were observed, the majority of our present evils would disappear. There would be a revival of family life, the healthy education of the young, decency in public entertainments, the honouring of contracts, the loyal fulfilment of civic duties, and so forth. This goes without saying: such an important result is quite obvious.

However, some conditions obtain which encourage the practice of Christian morality, while others make this extremely difficult. The sincere follower of Christ actively interests himself in these conditions. He has before him a host of problems thereby: the hovels where people live, wages that are too low, unemployment, women having to work, the misconduct of children without parental supervision, juvenile delinquency, and, on another level of society, the exploitation of misery, immoral commercial practice, the liquidation of the feeble, the abuse of the power of money, corruption, and other moral villainy.

Large-scale remedies are needed for such great evils, adapted and applied to the actual, concrete situation. The most modern methods must here be used: statistics, the use of today's rapid means of communication, and widespread publicity. We must act on public opinion in our democracies and influence legislation. Fraternal charity will impel the Christian to take advantage of or to create every legitimate means of doing good.

So many problems, such as those of education and even of politics, find their solution when one enrolls in the school of Christ. At least,

when such problems demand a great deal of technical knowledge, one can find in the love of Christ the energy to make patient, unremitting research which will result in a solution.

If our separated brethren at Evanston are not content solely to re-affirm the hope of the Christian which is centred on the eternal salvation of souls, but also seek to study the conditions for human progress in this world, we shall joyfully acclaim the results of their investigations.

Nevertheless, I feel bound to express a sentiment which has supreme importance in the event of an assembly of the World Council. The Ecumenical Movement was born of an act of hope, that of remaking Christian unity. This is the star to follow. Of all the services it can render this is the most important and that which most befits it. The danger it risks is that of being content with what unity has already been attained and which is not in fact Christian unity. It is not a unity in one and the same faith. The Evanston Assembly will be a happy event if it makes one step, however, small, towards true unity. My hope is that the report of the Faith and Order Commission will be the subject of special study there. This report is entitled: *Our Oneness in Christ and our Disunity as Churches* and gives a most enlightening account of the divisions which obtain among the delegates to the Assembly. It is my hope, I say, that this report will be instrumental in the adoption of concrete measures (study groups, meetings between theologians, fervent prayer, for example) whereby these divisions, which the report calls a scandal, shall be eliminated and the unity, which it designates as a "reconciliation", be achieved.

CHARLES BOYER, S.J.

"CATHOLIC" AND "PROTESTANT"

THREE LINES OF APPROACH

Towards the end of 1945 the Archbishop of Canterbury had the idea of inviting members of different theological outlooks among the Protestants of England to examine the causes of the deadlock which occurs between 'Catholics' and 'Protestants', and to consider whether any synthesis between 'Catholicism' and 'Protestantism' were possible. By 'Catholics' and 'Protestants' there were meant the two broad sections into which non-Catholic Christianity can be divided, which correspond roughly with the episcopal and the non-episcopal bodies respectively: in the more limited Anglican sphere 'Catholicism' denotes High Anglicanism; 'Protestantism', Low or Evangelical Anglicanism.

In the course of the next few years the answers to the Archbishop's enquiry were published. The Report of the 'Catholic' school of thought within the Church of England, produced by a committee of fourteen members under the presidency of the late Dom Gregory Dix, appeared in 1947 under the title: *Catholicity*. In 1950 there followed the other two Reports: *The Catholicity of Protestantism* edited by R. Newton Flew and Rupert E. Davies gave the views of a committee of thirteen Free Churchmen; *The Fulness of Christ* was the contribution of a group of seventeen members of the Evangelical school of thought within Anglicanism. The following pages give a brief outline of these Reports in the order in which they were published.

CATHOLICITY

THE PRIMITIVE UNITY. Before examining the divisions now apparent in Christianity it is necessary to envisage the unity or wholeness from which they came, the unity established by Our Lord. This was already found in the Old Testament which, being both prophetic and priestly, included within itself every aspect, spiritual and temporal, of the Chosen Race. It was continued in the New Testament of the New Israel, the Church, which is indeed the Body of Christ; yet in this world it consists of sinful and fallible members. The Church in heaven is not a different Church: it is the same. "There Christians will have fully become what already they are". The Church is prior to the individual. "Hence it is a distortion of the apostolic doctrine to say that men are *first* united to Christ, through faith, within an invisible society of the truly faithful, and *then* find admission to the visible Church. The right order is not: Christ—faithful individuals—the Church; but: Christ—the Church—faithful individuals". The wholeness of the visible Church manifests itself in its outward order. To receive the Spirit *is* to belong to the Body where there is diversity of office and mutual subordination. Among the diversities of office the apostolate is unique. The Apostles were commissioned by Our Lord and had authority to rule, to teach, and to ordain in the New Israel. Their office as eye-witnesses dies with them, but their other functions re-

main in their successors. Members are initiated into the Church by the one rite of Baptism-Confirmation: they are immediately full members: there are no 'grades' of initiation. The rite may be administered in any part of the world, but it is into the one Church that the neophyte enters. There the central act of primitive Christian worship, the Eucharist, "contains in itself all the conceptions of sacrifice, communion and fellowship meal. It is at once a sacerdotal oblation and a corporate action of the whole body . . . The whole action of the whole Church towards God and Man was, as it were, *contained* in the action of every local Church in the offering of every Eucharist. Out of this complex of Christian life, *lived* and embodied in dogma, worship and institutions, proceeded the Scriptures of the New Testament, which presuppose and interpret the faith and 'the Way' from within which they are written". They were canonised in the second century "rather as an authoritative witness to a standard for the maintenance of 'Tradition', than as an independent theological authority in themselves".

Such, in brief, is the 'wholeness' of the apostolic tradition—an elastic, not a rigid, wholeness, but a wholeness nevertheless. "The unity of the Church is a part of this greater 'wholeness' and cannot be understood apart from it. If theologians are not agreed from the outset in believing the Church to be a Divine fact prior to the individuals who compose its membership, in believing its outward order to be a part of its being, in affirming the unity of the Faith, in recognising the authority of 'Tradition' together with that of the Scriptures, then they have not reached agreement about the first principles of the unity they are seeking".

The problem of reunion is that of the recovery of the 'wholeness' of Tradition that has become damaged in our divisions. It is wrong to think that that 'wholeness' remained intact till the 16th century. It was threatened by even the earliest heresies and seriously impaired by the Great Schism between East and West. In consequence both East and West have been impoverished, and each has developed somewhat one-sidedly owing to the lack of balance that union with the other would have given. "The western tradition which split up in the 16th century was already a defective tradition".

ORTHODOX PROTESTANTISM has brought into rilief certain great positive truths. (i) First, and chief, there has been the emphasis on the *Gospel of the living God* and His direct and personal action in man's salvation: (ii) the appeal to the authority of the *Bible,* as primary witness to God's saving word in Christ: (iii) the necessity of *faith* on man's part and the truth of his Justification through Faith, so that nothing can take the place of the personal response of man to God: (iv) the *active participation of the laity* in the life of government of the Church: (v) the importance of preaching to convey the living word of God to the hearer.

But these important truths are vitiated by two radical errors. The first of these is the dissociation of Justification from the doctrine of Creation, or the denial of the reality of 'nature' so as to affirm that of 'grace'. The Reformers taught that man through the Fall lost the *imago Dei* and became totally depraved, so that he was left with 'no point of contact' to which the redeeming action of God can address itself without violence. All is of the sovereign, freely-electing grace of God alone. Even 'good works' done before Justification are sinful. The just are predestined to be among the 'elect' through Justification by faith *alone*. 'Imputed righteousness' does not effectively restore the Image of God. This way of viewing man led to a distrust of rational thinking (Luther rejected the scholastic Natural Theology), an isolating of the Redemption from its proper setting against the background of creation, a loss of the sacramental principle involved in the Incarnation and perpetuated in the Church, a 'retreat from history'—Calvary is the only historical event that matters.

The second radical error is the dissociation of Justification from Sanctification. Salvation, they said, comes by faith alone, not works. That attitude of faith must be maintained and, if it seems to fade, resought, so that undue stress came to be laid on the personal experience of the individual which, largely divorced from the objectivity of the Eucharistic action, will tend to drop back into subjectivism and the cultivating of religious feelings.

In other respects Orthodox Protestantism is also at fault. For Luther the Church is constituted only by the marks of the Gospel, viz. the Word and the Sacraments: the continuity of the Church of today, through that of the ages, with Christ its Founder is ignored. Calvin viewed the Church as constituted by the Gospel and the Law: it is a society of those who believe and obey—but it is not looked upon as an expression of the continuity of the Body of Christ. For both Luther and Calvin Justification by faith alone comes first, and so for them the order is: Christ—the individual—the Church. Authority is wholly in the Bible, which is interpreted by the various Protestant Confessions, and by the individual's private judgement.

THE RENAISSANCE AND LIBERALISM. Two achievements of Liberal scholarship stand out—the critical study of the Bible together with a new appreciation of the human element in the Bible; and the demonstration that belief in a divine Creator is not bound up with a literal acceptance of the narratives of Genesis and is consistent with the data of evolution and natural selection. But Liberal criticism has gone to such extremes as to rob the Bible of its divine character, and Liberal thought has been influenced by various philosophies that put feeling, or man's necessity to God, or 'value judgements', into such prominence as to make religion man-centred rather than God-centred. Unfortunately liberalism is commonly thought to be 'broad-minded', and orthodoxy therefore 'narrow-minded'—a handicap against a restoration of true values.

THE POST-TRIDENTINE PAPAL COMMUNION. After the upheavals of the Reformation the remaining Papal Communion was the most obvious heir of mediaeval Latin Christianity, and was not slow to claim to be its only representative. In its reform of itself—particularly in administration and liturgy—it was more thorough than the Reformers themselves. The Council of Trent, on the topics disputed by the Reformers, gave it a coherence and defensibility that it had never before possessed. Its size enabled it to absorb what was good in the Renaissance movement and permitted tensions within it that did not, as among Protestants, lead to open breaches. Its claim to 'universality' fostered an enormous missionary enterprise.

The Papal Communion owed these advantages to its continued unity with the past, whose focus was the Papacy, as this had developed during the Middle Ages. "The easy way in which the Reformers, almost from the first, simply 'wrote off' the Papacy even as a possibility, illustrates clearly the extent to which they ignored from the outset both the New Testament doctrine of the 'universal' Church as an inherent part of the Gospel, and the inherence of the Divine-human society in the 'here-and-now' of history".

The reasons why the Roman Communion has failed to re-absorb at least orthodox Protestantism in the 400 years of separation would seem to stem from the same mediaeval inheritance. It has been too much exposed to and involved in the vicissitudes of European power-politics. Its Tridentine revision of theology was (necessarily) on the old basis and before more mature scholarship had opened up wider vistas, and that on the old scholastic system with its huge syllogistic system of reasoning, not only upon revealed truths, but also on deductions from revealed truths—all of which is required for orthodoxy. A further hindrance had been the legalism and bureaucracy bequeathed by the canonists of the Middle Ages.

"We are aware, of course, that this historical and pragmatic examination of the role of the Papacy in its post-Tridentine phase is far removed from 'Papalism' as the Papacy now teaches it. In this, the Primacy *jure divino,* and the infallible *Magisterium* of the Successor of St. Peter in faith and morals, are made the theological basis of the whole claim that the Papal Communion, and it alone, constitutes in the eyes of God the entire Catholic Church of Christ". This does not, however, make for easy relations with other Christian bodies and is weakened by the existence of the Orthodox Churches with their admittedly valid orders and sacraments. Even so, the Papacy is still the strongest Christian force, and all should be grateful for its unwavering witness to the central Christian truths.

FRAGMENTATION AND SYNTHESIS. On both sides—Catholic and Protestant—there have been omissions, distortions, under-emphases, but, while these should be noted and corrected, unity cannot come either by shelving differences and accepting a highest common factor, or by dubbing certain matters not as of faith, but as of order, and treating

them as of secondary importance. Movements have begun towards a sound synthesis by study and groping towards the truth.

THE ANGLICAN COMMUNION has no 'Confession' binding upon all, but appeals to Bible, Tradition, and sound learning. Hence it can contain Catholic doctrine and what was sound in the principles of the Reformers. But the three chief 'schools' have represented not only certain elements of truth, but also the post-mediaeval lop-sidedness and distortion of those elements. Sound synthesis does not come from mere 'comprehensiveness', from a mere juxtaposition of those 'schools'. To-day, despite the genuine achievements of the Anglican synthesis, the forces of disintegration are strong. Reliance on the State and the Prayer Book are no longer the sources of strength that they were. The Anglican Communion will be a centre of unity if it maintains its constant adherence to Scriptures, Creeds, Sacraments, and Apostolic Succession.

THE CATHOLICITY OF PROTESTANTISM

The Free Church reply to the invitation of the Archbishop of Canterbury was formulated after the appearance of *Catholicity,* which, it seems, the authors took as a challenge reflected even in the title they gave to their production. In consequence their answer is as much polemical as expository, for not only the main assertions, but even at times individual phrases of *Catholicity* are contested, and this character of the work together with the length of *The Catholicity of Protestantism* (which runs to 159 pages) renders it a difficult task to expose its content within the compass of a few pages.

The authors begin by vindicating for the name 'Protestant' a positive, not merely a negative, meaning—Protestants assert, besides dissenting. And their assertions cover the whole field of faith, so that Protestantism is also catholic. The writers of *Catholicity* have misrepresented Protestant doctrine on the Creation. Luther and Calvin understood by *imago Dei* original righteousness, or the right faith-relationship between man and God. Adam lost that at the Fall, and his descendants inherit the loss; but man is not left without some vestige of the *imago,* and so, though his depravity affects all his powers and faculties, and in that sense is 'total', "There is no man so bad that there is not something good in him" (Luther). "Man is still man, whose original place is still his proper place, though he can only be restored to it by the redeeming action of God in Christ"—man 'can respond' (contrary to the assertion of *Catholicity*), because he actually does. "Why is it that some men accept and some refuse the grace of God? We do not believe that God, or any other power, determined that it should be so before the beginning of the world". (1)

THE THEOLOGY OF THE NATURAL. In Luther's view, that is most truly 'natural' which is of grace, so that the operations of 'super-

(1) So the authors of *The Catholicity of Protestantism.* Did Calvin also believe this?

natural' grace in no way exclude the 'natural' activities of man, but only the 'unnatural' ones, and man in his fallen state is in an 'unnatural' state. Hence Luther's repudiation of the scholastic 'Grace perfects nature' and 'revelation supplements the knowledge of God attained by reason', for man has now "not a sound, but incomplete, 'rational' knowledge of God, which needs supplementing by 'revelation', but a corrupt and perverted knowledge that needs radical correction", and his will is not merely weak, but corrupt. For Luther true knowledge begins only when faith begins, with God's revelation of Himself, and, to understand that, man may use his reason. We have knowledge of God from the Gospel and the Law—the message of Christ and the 'state' of our life in this world—and through these God Himself comes to us—to accept them in faith as the very word of God is to receive salvation. The devil is God's enemy, and he is struggling with God to gain possession of man and through man of creation. The issue of this warfare has been decided in Christ, though its end is not yet. Created order is, therefore, eschatological and so not subject to any static, metaphysical system.

JUSTIFICATION AND SANCTIFICATION. "There is no shadow of doubt that Protestants regard the doctrine of justification by faith as vital to the Church". "'Faith alone' always means for Luther faith in Christ alone, and in God through Him. It means, moreover, a quite personal relationship to God through Christ". But faith issues in love, and love in good works. "Yet we are justified neither by the works, nor the love, but by faith alone". But the word 'alone' causes difficulty. What did Luther mean? Not that man can attain such righteousness as to earn the approval of a righteous God, but that God freely forgives sinners as Christ declared. To take Him at His word is faith. Justification then is not a *making* righteous, but an imputing of Christ's righteousness to us. In brief: "Justification springs from the 'righteousness of God'...; it is in no sense whatever evoked by man's merits or virtues. Secondly, the faith by which through grace we are justified is a lively, active, personal trust in Jesus Christ...By it we are forgiven; we do not hope to be forgiven, which is all the 'catholic' view of faith allows us...Thirdly, such a view of faith does not arise from or lead to a pietistic individualism..."

SANCTIFICATION is pre-eminently the gift of God the Holy Spirit. No more than Justification is it evoked by our merits or purchased by our good works. It is the free gift of God, coming to us by God's grace; it is the characteristic work of the Holy Spirit, and its marks are not merely our kind words or good deeds or warm feelings, but the 'fruit of the Spirit'—love, joy, peace...And, like Justification, Sanctification is received by faith. "We are sanctified by faith in the same sense as we are justified by faith..."

THE CHURCH, THE MINISTRY AND THE SACRAMENTS. "We believe that incorporation into the Church of Christ takes place in the

very act of personal faith in Christ". Luther, Calvin and all Reformers, however much they affirm the 'invisible' Church, never deny the existence of the visible, outside of which there is no salvation. Modern opinion is expressed in a Declaratory Statement approved by the Free Church Federal Council: By the One, Holy, Catholic and Apostolic Church we mean "the whole company of the redeemed in heaven and on earth, and we recognise as belonging to this holy fellowship all who are united to God through faith in Christ. The Church on earth . . . is ordained to be the visible Body of Christ . . ." It is made up of many communions organized in various modes, and scattered throughout the world, yet it is one in Christ.

In the Church "there is one 'essential' ministry . . . That is the ministry which the Lord Jesus Christ opened in Galilee . . . the ministry which continues to this day in and through the Church which is His Body", "Thus (after the death of the Apostles) it is the whole Church of Christ, in which He dwells, and not a particular body of men which succeeds to the Apostolic ministry, and the whole Church has that ministry today".

SACRAMENTS. "We hold that Baptism and Holy Communion are the Sacraments of the Gospel, of divine ordinance, necessary to the Church, and of perpetual obligation. By the first we are incorporated into the Church, by the second we are sanctified in the Church". Baptism is 'for faith' the medium of a real grace, effectual through the Holy Spirit. "It is the outward and visible sign and seal of justification, of forgiveness, of the consequent promised regeneration, and of the ultimate perfecting of holiness" and so covers the whole of a man's life, and its goal is attained only in the next world. It incorporates into the Body of Christ.

The Lord's Supper "is given to us in order that by it the Head of the Church may continually nourish and build up His Body and all its members . . . Receiving the sacred elements, therefore, we enter into direct communion with our living Lord, who with the Bread and Wine is really and personally present in the fullness of His redeeming grace. For although no change takes place in the elements, such as is implied by the doctrine of transubstantiation, and although the Real Presence cannot be confined to the elements, yet these are both Christ's own pledge that He is with us, and the means whereby He wills to impart Himself to us. The Presence of the Saviour is apprehended by faith; but it is not dependent on our faith . . . By such faith alone the members of Christ's Body receive in the Sacrament the life that flows from the Head; and to His divine self-giving the whole body responds in gratitude with the offering of itself as a living sacrifice to God through Him".

THE DOCTRINE OF AUTHORITY. "The Protestant doctrine is that to Christ alone belongs authority in matters of faith; that the Scriptures, written under the guidance of the Holy Spirit and embodying the original tradition of the Apostolic Church, possess the greatest authority

next to the authority of Christ; that the Church in its interpretation of the Scriptures has also been guided by the Spirit and can rightly claim a large measure of authority; and that the Holy Spirit still bears witness to the truth of the Scriptures in the mind and the life of the believer, and brings it home unmistakably to him". The biblical writers, however, were not wholly exempt from error, but the Holy Spirit working in them ensured the communication of the truth to those who came after them. The Church, indwelt by the Spirit, has the task of preserving the truth and of drawing out the further implications and applying the Christian faith to the needs of each succeeding generation. But it cannot claim inerrancy: it is composed of human beings and liable not to conform itself to the Book and doctrines of the Word. The individual, however earnest, is even more liable to failings of such a sort. The Bible embodies the original 'tradition': there is no need of any other.

IN CONCLUSION, a basic difference between 'catholicism' and 'protestantism' lies in the respective ideas held of authority by the Roman Catholic, the Orthodox, and the Anglican (at least as held by some), and the Protestant bodies, and the consequent limits they put on the membership of the Church. Further, 'catholic' views on infallibility, whether of Popes or bishops in council and on Tradition seem to derogate from the work of the Holy Spirit as described in Scripture: Protestant ministries should be accepted in fact as well as in word as 'Blessed and owned by the Holy Spirit'. Agreement then on those and similar points of belief seems very unlikely as yet, but, if a Church like that of South India can come into being and will be accepted into communion by the Anglican Churches, it cannot be impossible that different ecclesiastical traditions should be able to live together within the one ecclesiastical organization.

THE FULNESS OF CHRIST

The last of the three answers to the archbishop of Canterbury, *The Fulness of Christ,* reflecting the ideas of the Evangelical school of thought within the Anglican Church, also appeared after the publication of *Catholicity,* but its authors resolutely refrained from framing their Report as an answer to the views of their High Anglican brethren.

THE GROWTH OF THE CHURCH INTO FULNESS. The Church is a complex society intended to take in all mankind, as yet in a process of growth, and already including men of various temperaments and tendencies. The revelation in Christ is apprehended by men only gradually. Nations not yet Christian have still to add their insights to the sum of truth. Diversity of outlook, unwillingness to change, the sinful will of man, all create tensions within the Church. But though growth comes through tension, there are limits to the principle of comprehensiveness in the Church.

"Christianity is a historical religion. It depends on the belief that in a certain man, Jesus Christ, who lived at a determinable epoch in

a particular place, God himself was incarnate; that he died upon the cross for all men, and that through his death, his resurrection, and his ascension, redemption is actually available for all men; that the Spirit of Jesus Christ is contemporarily at work in the world, shaping the refractory material of human wills according to the loving purpose of God; that Jesus has been appointed by God as the judge of all, and that the issue of his word on earth will be an eternal kingdom of love, righteousness, and peace. A doctrine which infringes or undermines any one of these central affirmations of the Christian faith can never be incorporated, by the resolution of tension, into the body of Christian doctrine". But "if two Churches are agreed on those great truths... they should at once come together in unity, accepting many tensions, many deep divisions of opinion, on minor matters since it is only by the process of mutual education within the fellowship of a common life that the fruitful resolution of tension becomes possible".

JUSTIFICATION AND SOTERIOLOGY. Salvation is a free gift of God. "To be justified by God means that God treats a man as righteous, and puts him into that status and relationship to himself which nothing less than perfect righteousness could deserve". "Justification means more than 'deeming righteous' in that the justified person is 'put right with God'; 'righteous' signifying a God-given relationship in which transformation of character is implicit. This new relationship is established solely by the unmerited action of God: ...we are justified by the grace of God, and human merit is altogether excluded". This relationship is a free gift of God—His grace to man. Man accepts it by faith and his humble gratitude issues in good works. "His moral and spiritual growth consists in submitting himself more and more to the influence, direction, and help of Christ, and thus becoming a son of God in character as well as in status", but this growth is possible only because the relationship of sonship already exists. God approaches man by Word and Sacraments in which He is active towards men.

BIBLE AND AUTORITY. The Bible is a "living book, conveying the very message of God to men. It is the means by which the living God draws near to men in saving grace, and the means by which they are enabled to make the response of faith to that same God". God mediates Himself through it to the simplest souls, who therefore have the right of access to it. Church tradition had denied the biblical message of Justification: Churches then "can err and have erred even in matters pertaining to the faith" (Art. XIX of the XXXIX Arts.). So "the Scriptures were recognised as presenting doctrinal authority higher than that of the Church, and by study of them the Church's understanding of the gospel had to be constantly corrected and deepened".

The only Tradition that can be admitted as of equal authority with the Bible is the Apostolic tradition recorded in the Bible itself: they are identical. The tradition that is reflected in the Creeds, the 'Rule of faith' and the *consensus fidelium* under the guidance of the Spirit,

though valuable as a guide and assistance in the understanding of Scripture, yet leads to an imperfect understanding of it so long as the Church is imperfect. "We must reject, therefore, the view that the Church in general or a particular organ of it, whether that organ be the papacy or general councils, can make infallible statements about the meaning of Scripture. We must also reject the view that the Church in any particular age understood the apostolic message so fully and so rightly that its doctrine and practice is necessarily the right interpretation of Scripture". There was sin in the early Church as well as in the mediaeval, and so a lack of fulness in its grasp of the gospel message. Tradition as understood by Catholics as an apostolic deposit handed down and confined to the scriptural records cannot be substantiated on historical grounds.

THE CHURCH AND THE MEANS OF GRACE. "The Reformers . . . defined the Church by reference to grace and faith, not (as 'catholicism' did) by reference to institutional continuity . . . Justifying faith is a personal response to God . . . (and) cannot be equated with adherence to a visible society or acceptance of an initiatory rite". So the 'visible' and the 'invisible' Church has a true sense, but they are two aspects of one Church which is "in essence a personal fellowship of men with and in Christ, and that the outward institution is the necessary vehicle and embodiment of that fellowship". The necessary marks of the true visible Church are the means of grace, the ministry of the word, and the sacraments. Word and sacraments are complementary modes of God's activity towards men.

The material means used in the sacraments are the instruments of God's self-communication, efficacious signs, not bare symbols. But they are not to be identified with the divine presence and gifts which are conveyed and received by means of them. God gives his gifts to men by means of the water in Baptism and the bread and wine in the Eucharist, but Christ is no more to be identified with the bread and wine than is the Holy Spirit with water.

"Both word and sacraments are primarily the means of God's gracious approach towards sinful men, and only on the basis of God's grace thus received can men make their response. The Eucharist is the divinely instituted remembrance of Christ's sacrifice, and in it God gives and the Church receives the fruits of that sacrifice, the Body and Blood of Christ. In virtue of this, and only so, the Church is enabled to make that offering of praise, thanksgiving, and self-oblation which (apart from the alms) is the only sacrifice actually offered in the Eucharist. Only as united to Christ in his death and resurrection through receiving the Body and Blood of Christ is the Church able to offer itself acceptably to the Father".

"The historical continuity of the Church in every age with the Church of the apostles is a reality of immense importance. But the *essential* marks of this continuity are continuous preaching of the gospel and administration of the sacraments in the Church rather than

the continuous succession of the papacy or of the episcopal form of the ministry."

But the Church is always composed of sinful men, not wholly responsive to the guidance of the Spirit. The Bible, therefore, stands over the Church as its judge and as the standard by which it is continually to reform itself.

All the members of the Church, as sons of God, have equal status. All, therefore, share in the priesthood of the whole Church. "This, further, means that the ordained ministry is thought of as a function in and of the Body of Christ. It denies the view that the ministry is a privileged caste, endowed by Christ with spiritual capacities not given to the Church at large, able to pass on these powers by ordination even without the consent of the Church, and able to hold the Church in subjection because it alone is capable of performing the sacraments which are essential to the Church's life. Ordination is the act of Christ in his Church, setting apart certain of its members to act representatively on behalf of Christ and the Church. What is given in ordination is not the capacity to do certain things which no one else can do, but authority to do things representatively and grace to use that authority aright. What is absolutely essential to ordination is not succession from previously ordained ministers, but ordination by those who have authority to act on behalf of Christ and the Church, although this authority is, and ought to be, normally exercised by those who themselves are already ordained ministers.

"Moreover, the functions of the ministry have to be thought out afresh. It is not priestly in the sense of being a mediatorial body which has a closer access than others to God, and can control access to him. Nor is it priestly in the sense of offering a sacrifice for sin: that was done once for all in the full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world made by the great High Priest. It may, however, be thought of as priestly in the sense that the Christian minister acts as the spokesman of the Church in its eucharistic offering described above, and in the intercessions by which the Church lifts up the world before God. Nor again is the primary function of the ministry simply the administration of the sacraments. The rediscovery of the authority of the Bible, and of the place of the reading and preaching of the Bible as a means of grace, entails the recognition that the ministry is a ministry of the word and sacraments".

TENSION, SCHISM, AND MODIFICATION. Instead of Luther's new insights into biblical truth finding their place within the Church's doctrine, they were condemned, and the tension developed into a schism. The result of the schism has been the foundation of two distinct interpretations of the Gospel, based upon different starting points and methods of approach. The 'catholic' approaches the Gospel through the historical Church, a divine society united to Christ its Head in which is the fulness of grace and truth, and which hands down and interprets authoritatively the gospel, and mediates grace through its sacra-

mental life. The 'protestant' approaches the gospel through the Bible, the divinely inspired record and instrument of the revelation, given once for all, through which God speaks to each succeeding generation. The Church, composed of sinful men, is imperfect, but is reverenced as guardian and keeper of Holy Writ, whose tradition is to be valued in the interpretation of the biblical message.

Pietism and rationalism influenced at least some sections of both of these large divisions of the Christian world, but liberalism in the sense of the application of sound reasoning to the tensions arising from the impact of science on religion, has now established itself, due mainly to the courage of 'protestants'. The spirit of union culminating in the Ecumenical Movement has not lacked influence. The basis of this attitude is the recognition that what traditions have in common is more important than what divides them. It is not that differences do not matter, but each should strive to be loyal to the truth as he sees it, while realising that 'no one holds the fulness of truth unmixed with error, and therefore each must be ready to learn and to be corrected'.

The Anglican Church emerged from the Reformation more 'protestant' than 'catholic', yet, with the characteristic doctrines of the reform such as supreme reliance on the Scriptures, a Lutheran idea of the Church, justification by faith alone, and a Communion office, 'protestant' in thought; it retained the episcopate, an appeal to the primitive Church and more 'emphasis' on the place of reason in interpreting the Bible than did Continental reformers. But Evangelicanism, Anglo-Catholicism, and Liberalism have changed this original balance, and by stressing each its own particular tenets have produced distinctive 'catholic' and 'protestant' sections, and deepened the tensions within the Church. Yet all parties remain within the Church, and there is less endeavour now than formerly for any one tendency to try to gain control of the whole. It is a new experiment whose issue has not yet appeared.

TOWARDS RESOLUTION OF THE CONFLICT. In this section of their Report the authors recapitulate the main points of difference between the 'catholic' and the 'protestant' viewpoints, because only when the two traditions come "to grips with each other in a common ecclesiastical life . . . can fruitful tension be restored and become the means of progress to greater fulness". Each, therefore, should strive to understand and appreciate the strength of the other's position and, while not abandoning any biblical conviction of their own, make way for truth held by the other.

"This means that we have to envisage a reunited Church, in which there will be great variety of belief and practice, vigorous controversy, and much allowed which one side or the other will think wrong and erroneous". This variety, however, is limited by this, that in permitting conflicts the Church must not imply that they are unimportant or good

in themselves, and that a reunion which casts doubt upon the Church's loyalty to the Gospel cannot lead to healthy growth. In these conditions we think that the Church should affirm the fundamental insights of both the 'catholic' and the 'protestant' traditions. Tensions will ensue, but the Church neither need nor can resolve these straightway: that will come under the guidance of the Spirit in the common life of the Body.

"We believe that in a reunion scheme it would be necessary to include an affirmation of the six fundamental truths which we have enumerated: justification by faith alone, and the objective character of the sacraments as means of grace; the final authority of the Bible, and the relative authority of the Church's tradition (an authority which would be sufficiently recognised by an explicit affirmation of the Apostles' and Nicene Creeds); the spiritual nature of the Church summed up by the definition of its visible aspects in terms of the vehicles of the gospel, and the visible historical nature of the Church summed up in the acceptance of the historic episcopal ministry.

"These affirmations would themselves involve tension: their exact relationship to each other is not agreed. Outside these affirmations a degree of liberty would be allowed far wider and more radical than anything to which any of us have been accustomed, and this again would cause inevitable tension . . ."

"We believe it to be substantially true that the Church of England holds together as a body in which the two traditions can live side by side because it affirms unequivocably the six elements of scriptural truth which we have described, and we believe that it might provide the nucleus round which a larger 'catholic-protestant' communion could gather".

* * *

Full justice doubtless has not been done to any of these carefully prepared Reports by these outlines limited to a few pages, but their salient features, it is hoped, have been faithfully indicated. The main impression left after reading them is the close similarity between the general position of the Anglican Evangelical group and the Free Church representatives, and the difference from both of those of the more 'catholic' committee. That difference affects practically all the characteristic doctrines of the Reformation and shows how far one section at least of the Anglican Church has gone back on the action of its Fathers—though I do not suppose that they would willingly admit this statement of the case, since they hold that they preserve the genuine tradition of their Church.

The only noteworthy dissimilarity between the Anglican Evangelicals and the Free Churchmen is with regard to episcopacy. As regards Orders in general, they are in fair agreement, that all the faithful share equally in the priesthood of the Church, though some are commissioned to exercise it representatively. Even on episcopacy there is no funda-

mental difference. Apostolic succession is not essential. The Anglicans would not 'unchurch' (to use Archbishop Wake's term) the non-episcopal Churches for the lack of it: it is, however, highly desiderable, and it is part of the Anglican organization.

The Archbishop of Canterbury, who asked for these Reports, has been very active in promoting relations with other Churches. Before he received these answers to his request he had preached his sermon in Cambridge (3 November 1946) inviting the Free Churches, as a preliminary to ultimate union, to 'take episcopacy into their systems'. He has been in communication with the Presbyterians of Scotland, the Churches of Scandinavia, and the Free Churches of England. With these last an Anglican committee appointed by the Archbishop discussed the implications of the Cambridge sermon and issued a joint Report on their conclusions, *Church Relations in England* (1950), which has 'been received for consideration' officially by the Convocations of both Provinces of the Anglican Church and by some of the Free Churches. It is too early yet, however, to say whether it will bear fruit. The three Reports reviewed in this article indicate the different attitudes adopted towards it. The 'catholic' element in the Church of England views the suggestion with dismay because of the doctrinal differences: the Anglican Evangelical school of thought would like to see it implemented: the Free Churches show no great enthusiasm for it because they feel no need of episcopacy and they are content with their existing organization. But the last word has not yet been said, for all the English ecclesiastical bodies lament the present division that separates them and are desirous of union. The difficulty lies mainly in how to remedy the present position without seeming to be untrue to the past.

J. GILL, S.J.

A GREEK BISHOP ON THE PROBLEM OF REUNION

Our intention in the following article is to give a résumé of the address given by His Excellency, Mgr. G. Calavassi, Ordinary and Exarch of the Catholics of the Oriental rite in Greece, when he preached during the Octave of Prayer (last year) in the Latin cathedral of Athens.

Mgr. Calavassi, in a former address, had already discussed the problem of union within the framework of those points on which the Catholic Church and the Eastern Christian bodies are in agreement. This time he set out to examine another aspect of the problem—the necessity of the return of those outside the Church to the fold of Christ.

As an introduction to the essential problem, the Exarch briefly recalled the fact that it was Christ's will to found, not many, but one Church, a will enshrined in His ardent prayer to the Father in which He earnestly begged for unity among all those who would believe His message. The tragedy has been that there have been many who have seen fit to live on the fringes of this one and undivided Church, and their secession has resulted in social upheavals of such a grave character that men who confront these issues seriously and responsibly should be led to devote themselves to a more intense and better organized activity for the cause of union.

In order to avoid any possibility of being misinterpreted, the preacher emphasised that, in speaking of the one Church and of union, he did not at all mean that the Church, in consequence of these unhappy divisions, had ceased to be one. Its essential and, so to speak, internal unity had never been and will never be impaired.

The Negative Aspect of the Problem: Proselytism

What must be avoided in order not to compromise the work of union? "The union of the Churches cannot be transformed into the unity of the Church through the return of individuals won over by proselytising". From the first we must set aside all forms of proselytism which use methods that are contrary to the liberty of the human conscience and have as their purpose to attract a given person into communion with the Church. It is scarcely necessary to point out that the Catholic Church repudiates and condemns any such methods. The same, unfortunately, cannot be said of certain other confessions which do not disdain to use this kind of inducement to win converts.

But there is another kind of proselytism which is an essential part of the actual mission of the Church, which consists in the extension of the kingdom of God through the preaching of Christian doctrine. This kind of proselytism is a sacred and inviolable duty.

Let us, for instance, take the case of a person who, after hearing Catholic doctrine expounded and been much impressed by the exemplary conduct of certain Catholics he has met, "ends by being convinced,

freely, of the truth (of the Catholic Church) and at the same time considers it his duty to embrace the faith to assure his eternal salvation. No one at all would have the right then to force that person to go against his conscience".

This legitimate form of proselytism is carried on by both the Catholic and the Orthodox Churches, both in their catechetical instructions and in their sermons from the pulpit. It is quite natural that in this field the Catholic Church, because of her amazing and impressive vitality, should attract tens of thousands of people especially from the Protestant groups. However, she has never set great store by individual conversions even when they reach a considerable figure. In fact, whenever she addresses an invitation to those separated Christian bodies once more to unite themselves to her, she regularly follows the respected practice of appealing to their leaders. Keeping in mind, then, this custom of the Church, we must grant that proselytism is not the proper method of furthering the cause of union.

Unity Is Not the Same Thing as Subjection or Absorption

Unity cannot be brought about by the subjection of one Church to another, nor by the absorption of one Church by the other.

"All who discuss the question of the union of the Churches naturally mean the return of all the Churches to the unity of the Church of Christ. In this respect, the efforts of numerous Protestant bodies deserve high praise in their search to find the way back to the unity of the Church through world conferences. The great difficulty which faces these bodies is the absence of an ecclesiastical tradition which would bind them to the one Church of the first centuries, for their origins go back no further than the fifteenth century".

This same problem requires a different statement when it is a question of the return of the Eastern Churches, for in their case there does exist a common tradition, a *status quo* which was the basis of unity before the schism. In that far distant period the two limbs of the Church, that of the East and that of the West, were members of the one, undivided, holy, Catholic and apostolic Church.

This union lasted only ten centuries. What vitality quickened the spirit of the Eastern Church in those days, a vitality which sprang from her unity and communion with the Apostolic See! That was the real golden age of the Church of the East, a period when by a disposition of divine Providence the language and wisdom of Greece were instruments in the extension and development of the kingdom of God. The tragedy remains that this flowering of the spirit was abruptly halted on the day the East cut herself off from the West.

Those who nowadays control the destinies of dissident Christianity have no real perception of the immense loss suffered by these communities through their separation from the Apostolic See. This absence of comprehension argues the permanence of this unhappy schism which has already lasted nine centuries.

The Co-operation of the Five Patriarchates

Before the break between East and West, the Church was governed by five patriarchs who were resident in Rome, Constantinople, Alexandria, Antioch, and Jerusalem. This regime was known by the name of the Pentarchy. There is little need to remark that the Patriarch of the West exercised a supreme jurisdiction over the entire Church. What would happen if this regime, which lasted until the eleventh century, should come back into force? It would quite simply function again with due respect to all the customs and traditions proper to the genius of each patriarchate.

It is worth while noting that the return to the regime existing before the separation would put an end to the atrophy which has paralysed the dissident bodies, and would infuse a vitality into them similar or even superior to that which was theirs in the glorious days of unity.

Let it be our prayer that those who seek this unity may be conscious of these advantages which do not belong to the world of fancy. History is there to witness to their truth.

The Question of Autocephalous Churches

Mgr. Calavassi shows yet further possibilities in the resolution of the problem of unity when he touches on the question of ecclesiastical autonomy. It is a fact of the present time that the Eastern Churches, in virtue of a principle of the past which has been pushed to its logical extremities, form independent communities, usually termed national or racial churches.

It is the preacher's opinion that a well-defined self-government is not incompatible with the unity of the Church. Besides, this autonomous structure, itself a lamentable result of the schism, is really an internal problem of the Eastern Church, an issue that has brought with it much disillusionment over the course of the centuries, for "today the effective power of the Ecumenical Patriarch does not touch more than a few hundred thousand faithful resident in the East, in Europe, and the New World".

"Should an agreement be reached between the heads of the Churches when they meet in ecumenical council —through the power of the Holy Spirit —it would be comparatively easy to re-establish union without the Orthodox Church having to make the formidable sacrifices gratuitously imagined. In this way, the members of the Orthodox Church would perceive the union which had been achieved only the day when there would be verified a renewal of Christian life in the bosom of their own Church".

To sum up. Proselytism has very little in its favour as regards the return to that unity which has been lost. It is our duty to make our separated brethren understand that unity is not the same thing as subjection or absorption, and that the revival of the renowned Pentarchy

within the frame of true unity is not incompatible with this unity. Finally, the same is true of the autonomy which existed before the schism.

The Positive Aspect of the Problem

Once we have dealt with the negative aspect, it is easy enough to discuss the positive side of the problem of union.

"The union of the Churches signifies a return to the past. This means that in some way we must find a bridge which will join the present state of things with the one Church which existed before the schism". This is indispensable: for otherwise how can we hope to overcome and obliterate all memory and trace of the origins of historical events, events which like the elements which break down chemical substances, have sown discord and hate, and resulted in the widening of the gap that separates East and West? It would be proof of bad will to bring forward only events and errors which belong to a distant past and to conditions which no longer exist nor have any immediate connection with the present situation of the Churches".

A return to the past in order to achieve unity does not imply the abolition of the present stage of development of each Church which has derived from the special conditions obtaining among a particular people. It is a question of historical fact that the two Churches have developed along different lines over the centuries in their policies of adapting themselves to the needs of the time.

There has been development in the Eastern Church both in the sphere of administration and in that of the liturgy.

In the administrative sphere, there was the creation of the patriarchates in the fourth century. However, political and national issues brought about the sensible and progressive diminution of the power of the Ecumenical Patriarch, especially through the setting up of the so-called autocephalous or autonomous Churches.

As for the liturgy, this was definitely fixed between the fourth and sixth centuries, while any development in hymnography came to a standstill in the ninth.

There has indeed been some development but at a very slow pace.

By reason of its vitality the Catholic Church, on the other hand, has spread over the whole world, largely because of its missionary activity. Under the guidance of the Holy Spirit it has convened ecumenical councils and defined certain dogmas which do not contradict the doctrine common to both Churches when they lived tranquilly side by side. An objective study of these dogmas would give proof of what we have just stated, and would have the effect of facilitating a mutual understanding.

The question of the Roman Primacy, for example, if studied in the light not only of the Gospel but also of the history of the first centuries, would show for certain that in that far off period the Bishop of Rome exercised a real jurisdiction over the whole Church. Every time there

was a case of serious disorder in the Church, recourse was made to the successor of St. Peter. Photius himself appealed to the Pope without any implication that he thereby judged this an abatement of the power of the patriarch. Had not St. Irenaeus written: 'It is with this Church (of Rome), because of its special primacy, that each church must be in communion —that is to say, all the faithful, for she has always preserved within herself the Apostolic Tradition'?

"If infallibility is examined in an irenical manner, there will be seen no obstacle therein to union. Both sides admit infallibility, but differ as to the way it functions in practice".

Infallibility in the Orthodox Church

"The Orthodox Church admits that infallibility belongs to the Church of Christ but asserts that its instrument is an ecumenical council". It follows from this that every doctrine defined by such a council is true, just as every doctrine it condemns is false.

The Catholic Church, on the other hand, teaches that the Church is always infallible whenever it settles a question of dogma, but this infallibility is realized both in an ecumenical council and in the person of the Head of the Church. Faith in this does not imply that the Pope is infallible apart from the Church, for when he defines a dogma he speaks in the name of the Church of which he is Head, and it is the faith of the Church which he expresses. Here the preacher gave as a typical example of this the proclamation of the dogma of the Assumption in 1950.

An inaccurate comprehension of Papal infallibility will give rise to a spirit of uneasiness and intransigence, dispositions which are little likely to further a *rapprochement* between East and West.

External Reasons Which Make Union Imperative

The present state of the world demands union and concord among Christians. All Christians, whatever their allegiance, are threatened by a common enemy which goes under the name of atheistic Communism. It is true that Communism sets out chiefly to destroy the Catholic Church which it has officially condemned: nevertheless, the real victim of Communism has been clearly the Orthodox Church on the other side of the Iron Curtain. From its inception Communism has had to measure itself against the Russian Orthodox Church which made an heroic resistance in the face of this attack. The religious persecution threatened to liquidate the Church in Russia by depriving it of a considerable number of its adherents. The tactic then changed, and tolerance was substituted for suppression even to the point of actual encouragement, and the heads of the Russian Church had to come to some sort of agreement with the Party. The result was indeed freedom of worship inside church buildings, but this did not prevent the Communists from introducing their own doctrines into the school curriculum and so form-

ing consciences in opposition to the Gospel. The future of the Russian Church is thus in great jeopardy.

The Result of Individual Holiness of Life

A stable and effective union must be prepared by a real return to the spirit of the Gospels. It has been said that the work of reunion is a project that calls for sanctity of life. This means that it depends on the sort of life led by each Christian in conformity with the words of the Apostle: 'Preserve the unity of the spirit in the bond of peace'. The preoccupation of each Christian should be to become a living member of the Body of Christ. It is through their union with Christ that they will be given that spirit of understanding and of peace which can bring about such an effective and enduring union. Anyone who really lives in Christ cannot remain indifferent to the schisms that rend Christianity asunder. His personal love of Christ will be the inspiration of his zeal in the cause of union.

In the present case indifference would be nothing more than direct opposition to Christ's own mission. He has so disposed that the union of believers should itself be a providential preparation for the accepting of His saving message by those who have not yet been taught the Gospel. The scandal of the divisions that split our own ranks markedly slows down the effective evangelization of those without religion.

In his peroration, Mgr. Calavassi, moved by his own apostolic zeal, calls on Catholics and Orthodox to forget all that which in the past would be a cause of discord and to abandon themselves to the action of the Spirit, permitting His love and peace to inspire them. Both Churches already pray that all may be one, which shows that both are filled with the desire that Christ's prayer may be fulfilled. To end his discourse, the Exarch pointed to two facts that give grounds for confidence in the future.

The first is this. In 1952 the Romanian Orthodox Metropolitan of Bucovina, Mgr. Bessarion, wrote to Mgr. Athenagoras, the Ecumenical Patriarch: "It is quite clear that the union desired by the Roman Church would be realised much sooner if there existed at least some beginnings of an understanding and some fraternal co-operation on the part of the Orthodox Church. Prayer alone will not achieve this; we must be partners in some joint concrete activity". (1)

In his Christmas message the Ecumenical Patriarch, Mgr. Athenagoras, expressed his desire to be able to go on his knees side by side "in the equality of brotherhood" with the heads of all the Churches, to bring about "the spirit of charity and collaboration" among all Christians.

We can add to these declarations the words of the Orthodox Archbishop of Athens, Mgr. Spyridion, when he spoke to a correspondent of

(1) Cf. *Unitas*, Vol. V, p. 102.

the Associated Press: "Here in South Eastern Europe we have one of the rare occasions when the Orthodox are at the side of the Catholics who, by tradition, are their adversaries. The courageous resistance of the Catholics in those countries under Communist domination does them honour. At the moment the Tito regime is tolerant towards the Orthodox of Jugoslavia. Nevertheless, Communism is a common danger to all religions. Catholics and Orthodox have often differed, but it is none the less true that the struggle against Communism is common to both of them".

Mgr. Calavassi here repeated the fervent appeal he made two years ago to his audience: "In the name of God, in the name of the Church of Christ, in the name of the whole of Christendom, in the name of our beloved country and of our nation, I beg you, Christians and Greeks, to shake off the lethargy to which indifference to the problem of union has made you captive. See clearly the disastrous consequences of our disunion, measure the advantages of union, stir up in yourselves a desire for unity and put this into action according to the possibilities open to you. A united Christianity! What an invincible force! What happiness lies in store for all mankind when East and West are once again united! What a wonderful victory, too, for the Greek Church and for Hellenism! But above all what a triumph for the Divine Founder of the Church when the desire of His Sacred Heart is fulfilled 'that all may be one'."

It will be the glory and triumph of Our Divine Saviour who prayed to His Father: "Holy Father, keep them in thy name whom thou hast given me: that they may be one, as we also are... And not for them only do I pray, but for them also who through their word shall believe in me. That they may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me".

A. V.

THE SCHISM OF MICHAEL CERULARIUS IN 1054

The present year of 1954 marks the ninth centenary of the schism of Michael Cerularius. In dealing with this event, we must be careful not to equate the separation it brought about with the violent ruptures of the sixteenth century in the West which tore away from the Church of Rome extensive territories and even entire nations. To better evaluate the momentous occurrence of 1054, it will be imperative for us to consider it in the light of the special development of Byzantine history.

The State of Affairs before 1054

In the ordinary course of things, the ecclesiastical ties between Rome and Constantinople were quite tenous. They consisted chiefly in the sending of letters of succession and inclusion in the diptychs. Only exceptional occurrences like appeals to the Pope and the ecumenical councils placed the authority of Rome in relief; this authority was necessary to put an end to heresies. After the victory over iconoclasm, Rome was consulted only for judgment in personal questions, some of which were of questionable merit. The last intervention of this kind occurred in 933. For all practical purposes, the Church of Constantinople regulated its affairs not only in an autonomous manner but with real independence, convinced of her pre-eminence in theology, in culture, and in political power—in short, conscious of being capital of all the Orthodox East just as Rome was of the West. For the Byzantine mind, the primacy of Rome was something entirely theoretical, a concept which was simply recorded in the texts of the Councils.

Now if we take into account the contrariety of race, the difference of language, of rite, of canonical legislation, and even of a few theological notions, we can readily perceive how fragile the unity of the two Churches must have been. It was kept alive by the consciousness of belonging to the same orthodox faith, to the same "Christian Republic"; but let some disagreeable incident come to the fore, let some powerful personality set up in battle array those various differences, and that fragile unity would quickly come to naught. This had actually happened under Photius, but a tactful policy succeeded in restoring peace. Constantinople ceased to question the ways of Rome, and even the dispute over the *Filioque* itself was allayed; so much so, that when Bishop Liudprand of Cremona in his capacity as ambassador to Constantinople in 968, reminded the Greeks of their former heresies, neither he nor his hosts referred to this subject in their discussions. Canonical and liturgical differences were no longer considered reason enough for conflict. There were Greek monasteries in Rome, just as there were Latin churches in Constantinople, and in one and the other the respective liturgies were celebrated without hindrance.

This situation which had been going on for a century and a half then underwent a change through the instrumentality of the Patriarch, Michael Cerularius.

Recent studies on the schism have brought to light that a separation was already in existence before the advent of Cerularius and that he had simply prevented the resuming of relations between the two Churches in question. This is quite probably true, but it is important that the nature of that separation be clearly understood. It is necessary, first of all, to remember that for the people of Byzantium the Emperor, as successor of Constantine, was theoretically the sovereign of the whole of Christendom and that Rome, in particular, belonged to him by right. As long as it was in his actual possession, he made use of Rome to spread abroad his authority and his prestige over all the territories under its jurisdiction which lay beyond the frontiers of the Empire. When Rome fell away from his control, the Emperor could not permit her influence to be exerted in favor of a rival power. Now such a danger did arise with the restoration of Germanic power under Otto the First. The political horizons of this sovereign, who had himself crowned as king of Italy and soon after as emperor (962), included aspirations of driving the Byzantines from the peninsula and of seizing control of the papacy. A serried conflict was not long in ensuing about the tiara between the local party who wanted to impose its candidate and the German ruler who wished to put forward his own. The Byzantine people were of course vitally interested in the struggle, and invariably favoured the former party against the second. They even went as far as to place a man of their own choice on the papal throne. As a matter of fact, documentary evidence from Byzantine manuscripts unmistakably indicate the direct effort of Byzantium in raising up the antipope Philagathus (997-998).

The nature of this situation reveals that the different Popes were at one time accepted and at another time rejected by Constantinople and that reciprocal ties were either suspended or taken up again depending on whether the German emperor or the local party prevailed in the papal elections. The suspension of relations was not a result of doctrinal differences nor of discipline, nor did it at all signify a denial of the primacy of the Apostolic See. It was simply a desire on the part of Byzantium that this ecclesiastical authority should be free from the machinations of a rival emperor who had no right at all over the *Oecumene* and who was emperor only by an usurpation of the title. This mode of action can scarcely be called schismatic since there was no intention of breaking with Rome as a center of Christianity. No one could even detect any outright act of rejection; there was simply an interruption in relations pending a free election.

An aggravation in the state of affairs was marked by the coronation of Henry II in 1014 when by virtue of a new ceremonial he received from the Pope a golden orb surmounted by a cross, a symbol of universal sovereignty which was afterwards passed on to succeeding monarchs. The sore displeasure that such a ceremony must have evoked in Constantinople may easily be imagined. Ten years later a Byzantine legation came to Rome with the proposal that a formula setting forth the

perfect equality and balance between the Pope and the Patriarch should be drawn up, in consequence of which all the territories under the jurisdiction of the *Basileos* should be subject to the latter prelate. The proposition did not meet with approval, and the legates were obliged to return without success. This took place in 1024. Yet no manifestation of schism or open hostility on either side followed from it. The Latin churches continued to remain open in Byzantium as before, and no public discussions arose regarding the divergencies in question. This status continued without any noteworthy change until the reign of Pope Leo IX (1049-1054), when Michael Cerularius was the Patriarch of Constantinople (1043-1058).

The Events Leading to the Schism of 1054

The news of the election of Pope Leo IX was favourably received in Byzantium. Although he was named directly by Emperor Henry III (1046-1055), Leo did not consider himself duly elected until he had been confirmed by the clergy and people of Rome. This was a return to the normal procedure, a thing which could not but be agreeable to the Byzantines inasmuch as it rendered possible a renewal of negotiations. Besides, some kind of agreement was called for by unfavourable political circumstances. The steady advance of the Normans was seriously threatening the integrity of Byzantine possessions in southern Italy. An alliance with Rome seemed necessary, but it was inconceivable without the resumption of religious rapports. The Emperor Constantine Monomach IX (1042-1055) favoured this renewal of accord and took the first step in the necessary negotiations. It was at this point that Michael Cerularius chose to intervene. Together with Leo of Ochrida he launched a campaign against the practices of the Church of Rome and forced the Latin churches in the capital to be closed because the Eucharist was being celebrated in them with unleavened bread. When Rome became acquainted with the facts, she felt obliged to protest and to take action.

One of the first steps was the framing of a letter, the intention of which was to demonstrate the Roman primacy in the light of Sacred Scripture and Tradition. To this was appended a point by point refutation of the treatise by Leo of Ochrida against the usage of unleavened bread. Before this letter could be expedited, however, there arrived a communication from Michael Cerularius written at the insistence of the Emperor who felt constrained by political reasons to intervene. This latter epistle was an exhortation to peace, but in a tone that bespoke equality and without any reference to the tract of Leo or to the persecution of the Latins in the capital city. A reply was straightway formulated in which the design for peace was commended, but at the same time it was clearly stated that peace was out of the question with those who persisted in the error of their ways. Hope of amendment was expressed.

The Roman embassy, whose duty it was to uphold the rights of

the Church of Rome, was under the direction of Cardinal Humbert. He was an individual of great erudition in theological questions, patristics, and canon law. He also had a good grasp of the Greek language—something exceptional for a Westerner of the time—and thus he would not have had to depend on others for knowledge of documents in that tongue; moreover, he was able to express himself fluently and effectively in that medium. It was undoubtedly for these reasons that Leo IX had entrusted him with the Greek question; he had scarcely any other choice. But Cardinal Humbert was also of a proud and impetuous character; and to make matters worse, he lacked the quality of tactfulness. In a situation which called for a fine sense of diplomacy, of adroitness in healing the breach in relations—or at least in not aggravating them and leaving the door open to further discussion—he instead manifested an unbending and peremptory attitude.

It was a none too happy hour for the Church to have had entrusted to a legate of this character a mission as important as reconciling Byzantium with Rome. In the performance of his office, he proceeded to commit costly blunders and, with the best of intentions, to deal with the situation in such a manner that what could possibly have been only a temporary dispute involving for the most part one personality, actually was to develop into a definitive schism with bruising effects for the whole of Christendom. Humbert had already drawn up the documents which we have referred to. They were written in a stern and trenchant tone, for he believed in being firm. Besides, he was convinced of ultimate success, assured as he was of the Emperor's support and misled by his own erudition which told him how the Patriarchs of the past had been obliged to give way to Popes like Celestine, Leo, and Hormisdas. But alas! he failed to see how the times had changed.

* * *

Upon his departure from Benevento (January 1054) where the Pope was at the time, Humbert brought with him the excommunication decreed by Leo against Cerularius in the event that he failed to repent; that is, if the Patriarch did not amend, the legates were to proclaim him excommunicated. The texts of the documents which the Cardinal brought with him clearly confirm this mandate. When the Roman party arrived at Constantinople, its members first paid homage to the Emperor, as was fitting, and then proceeded to the quarters of the Patriarch. Even more haughty than Cardinal Humbert, Cerularius under pretext of the extant protocol would receive the papal legates only on the condition that they took their places behind all the metropolitans and made obeisance to him.

Angered by such a demand, the envoys refused to pay any deference to the Patriarch; they simply handed over their communication and left immediately. After he had read the document, Cerularius pretended it was a forgery on the part of Argyrus. The latter was the Byzantine

duke in Italy, a Lombard belonging to the Latin rite and an enemy of the Patriarch. It was through the duke that the papal legation had to go to make its voyage to Byzantium possible. Cerularius had thus discovered a motive, a means of rejecting any collaboration or discussion with the Latins and of making impossible from then on any resumption of ecclesiastical ties between Constantinople and Rome.

At this juncture, Cardinal Humbert believed that it would be an effective move to bring the question of the use of unleavened bread into the open. Accordingly, he translated, or had translated, into Greek his refutation of the treatise of Leo of Ochrida and brought it to the attention of the theologians of the capital. Among the first to take up the challenge was Nicetas Stephatos, a Studite monk, who responded with a rebuttal of the Cardinal's essay. This attempt Humbert proceeded to demolish summarily under the weight of his copious erudition and by the trenchancy of his phrases. It was at this stage of the controversy that the Emperor ventured to interpose; making Nicetas recant, he then consigned the latter's reply to the flames. This was to be Humbert's sole victory—and a disastrous one it turned out to be, for by humiliating the Byzantines, it served but to alienate them the more. In the following discussions with the Greeks, the Cardinal resorted to a counteroffensive and unknowingly committed an egregious blunder. He launched the debate upon a strictly theological level and thereby revived the old and forgotten issue about the procession of the Holy Spirit. This was a most unfortunate maneuver, for it inserted between the Greeks and Latins a difference of doctrinal character which was to become in time a subject of endless discussion and the principle obstacle to reunion.

The Excommunication against Cerularius

In the meantime the representatives of the papacy could do nothing to break down the obstinate resistance of the Patriarch; and since they could not remain indefinitely in the capital, they decided to employ the last means at their disposal: the proclaiming of the excommunication which they had been empowered to impose if all other measures should fail. Thus, on July 16, 1054, a Saturday morning at the hour of tierce when the sacred liturgy was about to commence in the presence of all the clergy and people, the legates advanced towards the altar of Hagia Sophia and upon it placed in solemn fashion the sentence of excommunication against Michael Cerularius and his supporters. Then they departed, shaking the dust from their feet and exclaiming: "May God be our witness and our judge!"

The text of the document was of such a nature and its tone so severe that far from being injurious to the Patriarch, it actually fell in line with his designs. Some of the reproaches it contained affected in fact all the Byzantines who in consequence proceeded to rally about their Patriarch and to grow indignant that anyone should accuse them of a whole series of crimes and unlikely heresies.

Cerularius became extremely angry over the document which condemned him and, although he had consistently refused to have any dealings with the envoys, he now wanted them immediately summoned before a synod and made to explain their behaviour. But the legates had already departed by the 17th of July after having taken leave of the Emperor with whom they had negotiated a political agreement. An imperial courier overtook them at Silivri entreating them to turn back, Cerularius having finally arranged to give an audience to their explanations before a synod at Hagia Sophia. The legation consented to return and on its way back reached Pege on the outskirts of Constantinople. In the interval the Patriarch and the Emperor could not agree on the mode of procedure for the prospective synod, the latter refusing to authorize it unless he were present in person while the former was just as firm in opposing the royal presence. Suspecting some kind of trap, the Emperor hastily sent word to the legates to leave without delay, and this they did. When news of this reached the capital, riots broke out around the royal palace and through the streets of the city. The Emperor, in order to placate the demonstrators, ordered the imprisonment of two of Argyrus's relatives who were then in Constantinople and commanded the document to be burnt. At the same time he addressed a letter to the Patriarch explaining that he was obliged to send away the Roman party because of the very fact that they were legates and as such inviolable. Cerularius in turn made a public declaration of this, and the mob was appeased. He then lost no time in convoking his regular synod which pronounced an anathema upon the 'impious' document and on its authors and accomplices, while the original was preserved as circumstantial evidence for a permanent condemnation of the deed.

The Validity of the Excommunication

If, as we have said, the legates were under orders by Leo IX to excommunicate the Patriarch unless he relented, still it must be held for certain that the actual wording of the sentence was framed at Constantinople—even by Humbert himself. It embodies, in fact, grievances such as that centering about the *Filioque,* which did not enter the case until after the arrival of the legation at the capital. This fact, however, does not invalidate the sentence itself since the content of the document simply sets forth the grounds for imposing it.

In connection with the excommunication pronounced by the envoys, there arises a factor which may be adduced to contest its validity, and it is this: The penalty was imposed on the 16th of July; now Pope Leo had died on the preceding April 13th, and there are weighty reasons for believing that the fact of his death was known before the scene enacted in Hagia Sophia. Were the powers delegated to the papal envoys therefore still valid? At first sight it would not seem that they were. Of late, competent scholars have examined this particular question at close range, and some of them maintain that it would be

unreasonable to call those delegated powers into doubt. One German savant in particular, Anton Michel, who is a highly regarded specialist on Cardinal Humbert and his times, is firmly convinced that the mandate in question, according to the jurisprudence and the practice of the time, continued in full force. He supports his contention, moreover, by citing various instances of this. He points out, further, that the very best specialist in the canon law of the era was to be found in the papal legation in the person of Cardinal Humbert himself. The latter did not entertain the least doubt regarding the permanence of his mandate, nor did the Emperor either. As for Cerularius, the doubt that he expressed was not about the authority of the ambassador from the Pope, but about the authenticity of the letters he brought with him.

As a final point in favour of his argument, Dr. Michel adduces a contemporary law according to which the powers of a delegation expire with the death of the mandator *re integra,* that is when the case has not yet been entered into; from which it follows that those faculties persevere once the process has been undertaken. Now the mission of the envoys began from the time of their visit to the Patriarch; consequently, it pursued its course regularly up until the final outcome. In actual fact, when he had returned to Italy, Humbert went to give a full account of his mission to Pope Victor II, the successor of Leo, and felt no need to ask for a confirmation of what he had done. The new Pope saw in this nothing but the accepted procedure. Neither he nor anyone else concerned entertained any doubts about the matter.

The Responsibilities for the Schism

Granted that Humbert was convinced of the permanence of his faculties, the fact remains that he could have avoided unduly provoking the Greeks by making better use of them. After fulfilling the political aspect of his mission, he could have departed with but a solemn warning to the guilty parties. Supposing that he judged the measure of excommunication necessary, he could have—and indeed should have—restricted it to the grievances against the Church of Rome of which Cerularius and Leo of Ochrida had rendered themselves culpable and which were evidently of a personal nature. But of this type of moderation Humbert appeared incapable. He marred everything by falling into the same error as the Greeks in attaching too much importance to differences of discipline and of rite; by bringing the dogmatic element into the discussion, and, to make matters worse, by conducting himself in a manner that was supercilious and insulting. The solemn act of excommunication in Hagia Sophia was the culmination of these faults and was but a logical development from them. The whole affair of July 16, 1054 was a most regrettable occurrence. The climactic action of the Cardinal on that day has been termed "the wrath of a prophet", the "charge of a cavalier" and "a theatrical gesture". There is quite likely an element of truth in these appellations, but never, contrary to the effect intended, could the results have been much worse. Like an

unforeseen boomerang, the formidable weapon which had been hurled in the name of the Holy See reverberated to its starting point and shattered the relations between Byzantium and Rome.

Great as the responsibility of Cardinal Humbert seems to us, it was nevertheless far from measuring up to that of Michael Cerularius. It is quite evident that Humbert was concerned about achieving Christian unity. He thought that by acting as he did a strengthening of ecclesiastical ties would be the result. The arrogancy of his comportment may be partially explained by the conventions of the age. No one at least can cast aspersions upon his upright intentions.

One cannot, unfortunately, say as much for his adversary who endeavoured in every way to obstruct reconciliation. The responsibility for the first attack must be laid at his door; and it was he also who, profiting by the hostility created by a century of political friction, raised up as an impassable wall between the two Churches their theological, disciplinary, and liturgical differences. What was essentially but a separation on the political plane, Cerularius turned into a schism in the proper sense of the term, that is, a division of an ecclesiastical and religious nature. It is for this reason that the date 1054 has remained identified with the schism between East and West and why the name of Michael Cerularius has always been inextricably bound up with it.

The Period after the Schism

The action of the Roman delegates at Hagia Sophia and the riposte of Michael Cerularius meant a definite break between the Patriarchate of Byzantium and the Church of Rome, but this division did not *ipso facto* take in all of Eastern Christianity. We do know that Cerularius in an attempt to gain support for his stand wrote twice to the Patriarch Peter of Antioch who had just exchanged synodal letters with Pope Leo IX. We do not know, however, just what the results of these efforts were. Similar appeals were addressed to the Patriarchs of Alexandria and Jerusalem, but the outcome of these endeavours has also remained unknown. Nevertheless, in the course of events, these several sees did conform their policies to that of Constantinople at different dates, all of which cannot be precisely determined. We may recall, at any rate, that at the beginning of the First Crusade, the Patriarchs of Antioch and of Jerusalem did not hesitate to enter into communion with the Latin prelates who had accompanied the crusaders. It is to be admitted, unfortunately, that the subsequent establishment of the Latin hierarchy in the Orient had the effect of inclining these Patriarchates even more towards Constantinople.

In the case of Alexandria, there is no evidence available to indicate the circumstances or the time of its explicit or implicit adherence to Constantinople's policy towards Rome.

As for the Slavic peoples, their place within the orbit of the Byzantine Patriarchate was reason itself for their being drawn into the state

of separation from Rome; there was no initial responsibility on their part. Effectively influenced by a one-sided indoctrination, they entered into the schism also through sentiment by sharing all the grievances and reflecting all the resentment of their spiritual guides. Here again it is impossible to determine precisely when this development took place.

At Rome itself, the step by the delegates of excommunicating Cerularius was hailed at first as a victory, but before long its deteriorating effects became quite evident. Already by 1062 in the reign of Alexander II, a papal letter was dispatched to the East proposing a reopening of discussion. As the new Patriarch succeeding Cerularius, Constantine Likhoudes made reply but once more raised the issue of the *Filioque*. What followed from this interchange we do not know, our only source of information on this subject being a letter of St. Peter Damian. Ten years later, under the same Pope, a solemn legation, with Peter the bishop of Anagni as its president, came to congratulate the new sovereign, Michael VII, and took advantage of the occasion to try to effect a reunion. But nothing came of the attempt. Neither did anything unitive result from the negotiations carried on between Gregory VII and the Patriarch who had requested the Pope's aid against the Turks. The furthest progress seems to have been made under Urban II in 1089 when the Pope's name was provisionally replaced on the diptychs for eighteen months while a clarification of the points at issue was pending. Altogether there were at least these four different attempts at reunion in less than forty years after the schism.

The succeeding centuries saw many conferences and endeavours towards a reconciliation. In the wake of the Fourth Crusade these became increasingly difficult. None the less as a result of the Council of Lyons in 1274 an effective reunion was achieved, and this lasted for eight years. This was made possible in large measure by the sincerity of the Byzantine Patriarch John Beccos and of the hierarchy which he had formed. This unity, regrettably enough, came to an end with the death of the Emperor Michael Paleologos VIII who had taken the initiative in its realization. Beccos was deposed and exiled by the change of regime, and all the members of his hierarchy were replaced. Less than two centuries later, in 1439, a long standing hope seemed to be fulfilled when the Council of Florence succeeded in proclaiming the union of the two Churches, but its effect—the corporate return of the Greek Church to communion with Rome—was to be undone in but a few years. In spite of this, however, the unitive efforts of this Council were not made in vain. In time they were to bear considerable fruit, for they led to the existence of almost all the Byzantine Churches in communion with the Holy See: the Ruthenian Church, the Melchite, the Syrian, the Romanian, etc. One might say that these Churches were reborn by the light it shed upon the principles of ecclesiastical unity. The Council of Florence was soon to be followed by the capture of Constantinople and by the domination of the Ottoman Turks. The political expediency of the Sublime Porte involved itself too much with

the division among Christians to make possible a renewal of unionistic attempts similar to those of Florence.

In the nineteenth century, the appeals and invitations of Pius IX and of Leo XIII and more recently of Pius XI and Pius XII were either rejected or passed unheeded. At the present time, however, the general public is much better informed, and thus many prejudices which arose in the past because of antipathy and ignorance have subsided. There is now a better understanding of where the real problems lie. Mutual comprehension is easier, differences of mentality better understood than heretofore, and animosities are tending to disappear. On all sides there is to be found a common desire for Christian unity. To be sure, difficulties are still manifold and not readily overcome, but at least the path can be made more passable by a spirit of charity and understanding. Finally, while contacts to promote such good will should not be neglected — they should indeed be sought out — yet it is chiefly to prayer that we must look for the realization of this great common ideal.

VENANCE GRUMEL, A.A.

COMMENTS AND DOCUMENTS

TWO EARLY DOCUMENTS ON REUNION

The documents which are offered here are important historically as well as theologically. They represent the first official statements in modern times of the stand of the Catholic Church on non-Catholic reunion movements. The principles enunciated in these documents are identical with those set forth at the present time.

Background

In the fall of 1857, a meeting was held in the London home of an Anglican clergyman, the Rev. Frederick George Lee, composed of Catholics and non-Catholics. A Catholic layman, Ambrose Phillips de Lisle proposed the institution of an association envisioning the reunion of Christendom. The motion carried, and so the *Association for the Promotion of the Unity of Christendom* (A.P.U.C.) began its corporate existence. A *Union Newspaper* was published by its leaders in which articles of questionable calibre were being admitted. The organization sought its membership growth from the Catholic, Anglican, and Greek Dissident bodies.

The Association provided many anxious hours for the Catholic hierarchy in England, which found its initial misgivings borne out in the acts and statements of the group's leadership. Several pastoral letters were issued with a view to warning the faithful against joining the Association. Finally, the Sacred Congregation of the Holy Office in 1864 took notice of the affair and directed a letter to the English hierarchy, supporting its position and prohibiting Catholics from membership in the Association. (This letter, *Apostolicae sedi,* is the first document included here).

Reasons for Prohibition

The reasons for the prohibition were: the leadership, the principles, and the effects of the Association. The leaders of the group were Anglicans, high-minded and utterly sincere, but scarcely capable of directing a movement of this sort. As seekers of a unity which they did not yet possess, they were not in a position to polarize the aims of the Association in the only direction in which true unity lay. Moreover, since the Catholic members of the group were already in possession of the divinely given unity of the Church, they could legitimately pray for the happy outcome of the Anglicans' search for unity, but they could not abstract from the truth and place themselves in the anomalous position which their membership implied.

The basic principle, or, we might say, the presumption of the Association also fell under censure. That presumption was the notion of the 'divided church'. While not explicitly stated in so many words, the idea was that the Catholic Church was split into three great branches,

viz., the Roman, the Greek, and the Anglican. The object was the corporate fusion of these branches into one united body. The Holy Office declared that this notion overthrows the divine constitution of the Church. There is only one Catholic Church, and that Church is united to the Chair of Peter and enjoys a divinely given unity which shall be with her forever according to the promise of Christ. Reunion means return to communion with the Chair of Peter.

The final reason given for the prohibition of membership in the Association lies in the effects of such membership on both Catholics and non-Catholics. Catholics, by becoming members of the Association, endanger their own faith or, at least, compromise it. Were they to explicitly profess the basic principle of the group, they would be adhering to erroneous doctrine and thereby fall from unity themselves; on the other hand, by having their names on the rolls of the organization they would be implicitly giving the impression of their adherence to the basic principle.

The effect of Catholic membership on the non-Catholics of the group is also fraught with dangers. In the first place, such a situation might foster indifferentism, that is, by giving rise to the notion that it matters little in what 'branch' a person might find himself so long as he is working for the ultimate fusion with the other two 'branches'. In the second place, Catholic membership might foster a fatal delusion on the part of non-Catholics sufficiently enlightened as to the truth of the Catholic Church yet lacking the courage to carry their convictions to the point of actual conversion.

Subsequent History

The following summer, a letter signed by 198 Anglican clergymen as addressed to the Holy Office concerning its censure of the A.P.U.C. They declared that they did not hold the branch theory as describing the very nature of the Church *(De Jure)*, but simply the fact that three bodies claimed the name Catholic *(De Facto)*. Further, they affirmed, they did not envision the coalescence of the three bodies, but simply the restoration of ecumenical intercommunion.

In point of fact, however, the orientation of the Association was as the Holy Office described it. For example, how else could one interpret the following statement to be found in their prospectus: "An Association has been formed under the above title, to unite in a bond of intercessory prayer members both of the clergy and laity of the Roman Catholic, Greek, and Anglican communions . . . To all, then who, while they lament the divisions among Christians, look forward for their healing mainly through a corporate reunion of those three great bodies which claim for themselves the inheritance of the priesthood and the name of Catholic, an appeal is made . . ." The claim of the title 'Catholic' does not thereby grant the right to its use, nor does it justify the implication that the Catholic Church is divided even *de facto*.

In November of the same year, the Holy Office responded. (The

Quod vos letter, which is the third in this collection). The reply may be formulated as follows. The positive phase embraces three propositions: There is only one Church of Christ; that Church enjoys perfect and indefectible unity; that Church, moreover, retains its historical identity and its unity through its foundation on Peter. The negative phase is that no body which is separated from the communion of Peter can be called the Catholic Church, or be considered a part of the Catholic Church. The conclusion is that if God has moved one to seek Catholic unity, he ought not to hesitate to embrace the communion of Peter. This is the only way to reunite Christendom.

Present-Day Reference

The teachings on the reunion of Christendom contained in these two letters of the Holy Office are identical in substance with the subsequent documents issued by the Holy See. While evoked by a particular situation, the principles are universal and timeless. Do they have a direct pertinence to the contemporary Ecumenical Movement? They do. In 1919, when a committee of the World Conference on Faith and Order, then in a state of preparation, called on Pope Benedict XV to invite Catholic participation, its members were kindly received but clearly informed of the Catholic teaching on the subject; at the close of the interview, they were presented with copies of these two documents.

Norm for Catholics in Reunion Field

These documents should, in some way, determine much of the content, spirit and method of Catholic ecumenical writing. The principles which they embody cover practically all the major phases of the ecumenical problem; they are clear, definite, and concrete. The least that could be said is that they should not be compromised even implicitly by Catholic writers. The 'imprudent eirenicism' which Pope Pius XII deplores in the *Humani generis* is precisely the ignoring or clouding of these principles.

The spirit and method of the documents might also be emulated. They are characterized by a sincere charity for all dissidents as persons whom God is calling to the unity of His Church; their object is neither appeasement nor attack, but simply invitation. Noteworthy also is the objective firmness in matters of faith and fact; they neither hedge nor thrust, but clearly state the truth.

The day has happily passed when a Catholic writer would identify erroneous doctrine with personal guilt on the part of non-Catholic in material heresy or schism, but, at the same time, an aversion for such a procedure would not justify the confounding of good will and sincerity with the possession of truth and Catholic membership.

In seeking reconciliation, a Catholic might hope to forestall opposition and the accusation of arrogance by agreeing that the fault historically is not all on one side: but, if that is done, it should be done without in any way giving the impression of condoning error. Were he,

however, to attack the Church, her theology, her liturgy, law, or apologetics, or, by harping on the personal deficiencies of some of her leaders seem by contrast to extol the qualities of those who initiated the revolt against her divine authority and to eulogize isolated fragments of their writings which approximate to Catholic truth, he could seem to imply that the revolt, the separation, and the alteration of divine revelation were justified; and that, even though the reformation was carried too far then, its more moderate adherents now are safe in their present position and may be able to add something to the content of Catholic truth.

We Catholics are not afraid of any historical truth relating to the human component of the Church and to the defects that human nature is heir to: the Church has never taught that its members are impeccable. At the same time it should be borne in mind that the Church is the Body of Christ and, as such, is wanting in no perfection in teaching or means, or anything essential to its constitution as intended by Christ. No one is in a safe position who is separated from the Church, and to inculcate the delusion of a false sense of security is contrary to charity and perilous to souls. Therefore, no argument may be drawn from the human factor of the Church that would justify a continued remaining outside her fold; no 'ecumenical technique', is legitimate which would deflect the personal obligation of seeking for truth to some vague 'unity' which is different from that perpetually and visibly enjoyed by the one Church of Christ.

The final feature of the documents is that the Holy Office envisions the reunion of Christendom within the context of Divine Providence and supernatural grace. It discerns, in the desire for unity and weariness with division, the promptings of the Providence of God; the clear statement of Catholic teaching, conjoined with the interior movements of divine grace, will, it is hoped, initiate and effect the return to the Church. On their part the non-Catholics are urged to cooperate with the illuminations and the inspirations of grace, to examine sincerely and objectively the security of their status and to study Catholic teaching. Catholics, in their turn, are not to render the return more difficult by watering down the basic issues of reunion from fear of 'offending'. No. They are to present the truth kindly but clearly, relying for the rest on the force truth itself, the power of grace, and the efficacy of prayer.

EDWARD F. HANAHOE, S.A.

A LETTER OF THE HOLY OFFICE TO THE ENGLISH BISHOPS

It has been brought to the attention of the Apostolic See that some Catholics, and even ecclesiastics, have given their names to a Society established in London in the year 1857, 'for promoting' (as it is called) 'the unity of Christendom'; and that several articles have been published in the daily papers, signed with the names of Catholics, in approval of this Society, or supposed to have been written by ec-

clesiastics in its favour. Now, the real character and aim of the Society are plain, not only from the articles in the journal called the *Union Review,* but from the very prospectus in which persons are invited to join it, and are enrolled as members. Organized and conducted by Protestants, it has resulted from a view, put forth by it in express terms, that the three Christian communions, the Roman Catholic, the schismatic Greek, and the Anglican, though separated and divided one from another, have yet an equal claim to the title of Catholic. Hence, its doors are open to all men whencesoever — Catholics, schismatic Greeks, or Anglicans — on condition of none mooting the question of the several points of doctrine in which they differ, and each following undisturbed the opinions of his own religious profession. It appoints, moreover, prayers to be said by all its members, and Masses to be celebrated by priests, according to its particular intention; namely, that these three Christian communions, constituting, as by hypothesis they do, the Catholic Church collectively, may at some future time coalesce to the formation of one body.

The Supreme Congregation of the Holy Office, to whose scrutiny the matter has been referred as usual, has judged, after mature consideration, that the faithful should be warned with all care against being led by heretics to join with them and with schismatics in entering this Association. The Most Eminent Fathers, the Cardinals, placed with myself over the Holy Office, entertain, indeed, no doubt that the Bishops of those parts address themselves already with diligence, according to the charity and learning which distinguish them, to point out the evils which that Association diffuses, and to repel the dangers it is bringing on. Yet they would seem wanting to their office, did they not, in a matter of such moment, further enkindle the said Bishops' pastoral zeal; this novelty being all the more perilous as it bears a semblance of religion, and of great concern for the unity of the Christian society.

The principle on which it rests is pervaded by the idea that the true Church of Jesus Christ consists partly of the Roman Church spread abroad and propagated throughout the world, partly of the Photian schism and the Anglican heresy, as having equally with the Roman Church, one Lord, one faith, and one baptism. To take away the dissensions which distract these three Christian communions, not without grievous scandal and at the expense of truth and charity, it appoints prayers and sacrifices, to obtain from God the grace of unity. Nothing indeed should be dearer to a Catholic than the eradicating of schisms and dissensions among Christians, and to see all Christians 'solicitous to keep the unity of the Spirit in the bond of peace' (Eph. iv). To that end, the Catholic Church offers prayers to Almighty God, and urges the faithful in Christ to pray, that all who have left the Holy Roman Church, out of which is no salvation, may abjure their errors and be brought to the true faith, and the peace of that Church; nay, that all men may, by God's merciful aid, attain to a knowledge of the truth. But that the faithful in Christ, and that ecclesiastics, should pray for Christian unity under the direction of heretics, and, worse still, accord-

ing to an intention stained and infected by heresy in a high degree, can in no way be tolerated. The true Church of Jesus Christ is constituted and recognized as such by those four 'notes', belief in which is asserted in the Creed, each note being so linked with the rest as to be incapable of separation. Hence, the Church Catholic, truly so called, must be luminous with all the high attributes of unity, sanctity, and apostolical succession. The Catholic Church therefore is One, in the manifest and perfect unity of all nations of the world; that is, the unity of which the supreme authority and more eminent principality of blessed Peter, Prince of the Apostles, and his successors in the Roman See is the principle, the root, and indefectible origin. She is no other than that Church which, built on Peter alone, grows up into one body knit together and compacted in unity of faith and charity; which blessed Cyprian in his 45th Epistle heartily acknowledged, where he addresses Pope Cornelius: 'that our colleagues may firmly approve and hold to thee and thy communion—that is, alike to the unity and charity of the Catholic Church'. It was the assertion of this same truth that Pope Hormisdas required of the bishops who abjured the schism of Acacius, in the formula approved by the suffrage of all Christian antiquity, in which they 'who agree not in all things with the Apostolic See' are said to be 'put forth from the communion of the Church Catholic'. So far from its being possible that communions separate from the Roman See can be rightly called or reputed Catholic, their very separation and disagreement is the mark by which to know those communities and Christians that hold neither the true faith, nor the true doctrine of Christ, as Irenaeus (lib. iii. contra Haeres. c. 3) most clearly showed as early as the second century. Let the faithful, then, jealously beware of joining those societies to which they cannot unite themselves and yet keep their faith unimpaired; and listen to St. Augustine, who teaches that there can be neither truth nor piety where Christian unity and the charity of the Holy Spirit are absent.

A further reason why the faithful ought to keep themselves entirely apart from the London Society is this, that they who unite in it both favour indifferentism and introduce scandal. That Society, at least its founders and directors, assert that Photianism and Anglicanism are two forms of one true Christian religion, in which the same means of pleasing God are afforded as in the Catholic Church; and that the active dissensions in which these Christian communions exist are short of any breach of the faith, inasmuch as their faith continues one and the same. Yet this is the very essence of that most baleful indifference in matters of religion, which is at this time especially spreading in secret with the greatest injury to souls. Hence no proof is needed that Catholics who join this Society are giving both to Catholics and non-Catholics an occasion of spiritual ruin: more especially because the Society, by holding out a vain expectation of those three communions, each in its integrity, and keeping each to its own persuasion, coalescing in one, leads the minds of non-Catholics away from

conversion to the faith, and, by the journals it publishes, endeavours to prevent it.

The most anxious care, then, is to be exercised that no Catholics may be deluded either by appearance of piety or by unsound opinions, to join or in any way favour the Society in question, or any similar one; that they may not be carried away, by a delusive yearning for such new-fangled Christian unity, into a fall from that perfect unity which by a wonderful gift of Divine grace stands on the firm foundation of Peter.

C. Card. PATRIZI

Rome, this 16th day of September, 1864. (Original Latin text in *Acta Sanctae Sedis*, II, 657-662).

ADDRESS FROM ANGLICAN CLERGY TO CARDINAL PATRIZI

To the Most Eminent and Most Reverend Father in Christ, and Lord C. Cardinal Patrizi, Prefect of the Sacred Office.

MOST EMINENT LORD,

We the undersigned Deans, Canons, Parish Priests, and other Priests of the Anglo-Catholic Church, earnestly desiring the visible reunion, according to the will of our Lord, of the several parts of the Christian family, have read with great regret your Eminence's letter 'To all the English Bishops'.

In that letter, our Society, instituted to promote the Reunion of all Christendom, is charged with affirming in its prospectus that 'the three Communions, the Roman Catholic, the Eastern, and the Anglican, have an equal claim to call themselves Catholic'.

On that question our prospectus gave no opinion whatever. What we said treated of the question of fact, not of right. We merely affirmed that the Anglican Church claimed the named Catholic: as is abundantly plain to all, both from the Liturgy and the Articles of Religion.

Moreover, as to the intention of our Society, that letter asserts our especial aim to be, 'that the three Communions named, each in its integrity, and each maintaining still its own opinions, may coalesce into one'.

Far from us and from our Society be such an aim as this; from which were to be anticipated, not ecclesiastical unity, but merely a discord of brethren in personal conflict under one roof. What we beseech Almighty God to grant, and desire with all our hearts, is simply that ecumenical intercommunion which existed before the separation of East and West, founded and consolidated on the profession of one and the same Catholic faith.

Moreover, the Society aforesaid should all the less excite your jealousy, in that it abstains from action, and simply prays, in the words

of Christ our Lord, 'May there be one Fold and one Shepherd'. This alone finds place in our hearts' desire; and this is the principle and the yearning we express to your Eminence with the utmost earnestness, with sincere heart and voice unfeigned.

As to the journal entitled *The Union Review,* the connection between it and the Society is purely accidental, and we are therefore in no way pledged to its dicta. In that little work various writers put forth indeed their own opinions, but only to the further elucidation of the truth of the Catholic Faith by developing them. That such a mode of contributing papers should not be in use in Rome, where the controversies of the day are seldom under discussion, is hardly to be wondered at; but in England, where almost every question becomes public property, none results in successful conviction without free discussion.

To hasten this event, we have now laboured during many years. We have effected improvements, beyond what could be hoped for, where the faith of the flock, or divine worship, or clerical discipline, may have been imperfect: and, not to be deemed forgetful of others, we have cultivated a feeling of good will towards the venerable Church of Rome, that has for a long time caused some to mistrust us.

We humbly profess ourselves your Eminence's servants, devoted to Catholic unity.

(This Address was signed by 198 Clergy of the Church of England)

ANSWER OF HIS EMINENCE CARDINAL PATRIZI TO THE FOREGOING LETTER

HONOURED AND VERY DEAR SIRS,

In the letter you have sent me, you profess as your only desire, with sincere heart and voice unfeigned, that, in our Lord's words, there should be one fold and one shepherd. This gives the Sacred Congregation a pleasing hope of your finally attaining to true unity, through the Divine grace of our Lord Jesus Christ. But you must beware lest, in seeking it, you turn aside from the way. It causes the Sacred Congregation the most heartfelt sorrow that such has been your case; forasmuch as you imagine that those Christian Communities which claim to have inherited the priesthood and the name Catholic, constitute portions of the true Church of Jesus Christ, though divided and separated from the Apostolic See of Peter.

Nothing is more contrary to the true idea of the Catholic Church than such a notion. For, as my letter to the English Bishops lays down, that is the Catholic Church which, built on Peter alone, grows up into one body, knit together and compacted in the unity of faith and charity. (1) If, indeed, you will examine the matter with care, and dispassionately consider it, evident proofs will show that this unity of faith and charity—that is, of communion—is, by the immutable institution

of Christ, not only a chief and fundamental attribute of the Church, but a note, sure and ever visible, whereby the Church herself is securely and easily to be distinguished from all sects. Witness the express affirmations, the definite metaphors, the parables and similitudes of the sacred Scriptures, portraying, as it were, the Church in outline; then, the plain documents of the Holy Fathers and Councils; again, the uniform method which the Church has from the first adopted against heretics and schismatics of every kind, many of whom, all the while, arrogated to themselves the priesthood and the name Catholic. As, then, the Church of Christ is Catholic, and is called so, by virtue of that supreme unity of faith and communion which diffused as she is through all nations and all times, she still firmly maintains; so, in virtue of that same unity, is she entitled Holy and Apostolic; and as without such unity she would cease, *de jure* and *de facto,* to be Catholic, so would she at once lose the attributes of sanctity and apostolical succession.

Its unity, however, the Church of Christ never has lost; never, for the briefest interval of time, will lose: forasmuch as, by the divine oracles, the Church is to endure forever. But how can its perpetual duration be believed, if the succession of ages bring about new aspects and form in its essential condition, even as in the changeful things of this world; and if the Church itself could at any time lapse so far from that unity of faith and communion in which it was founded by Jesus Christ and then propagated by the Apostles? For therefore, says St. Ambrose, will the reign of the Church endure forever, because the faith is undivided and the body one. (2) Now, if the Church of Christ be altogether indefectible, it follows at once that it is to be asserted and believed infallible also in propounding the doctrines of the Gospel. And that Christ our Lord, by a wonderful gift, has bestowed on His Church, of which He is Himself the Head, the Bridegroom, and the Corner Stone, this prerogative of infallibility, is a fixed dogma of the Catholic faith. What man of sound mind, indeed, could persuade himself that error might lurk in the Church's public and authoritative office as teacher, instituted by Christ to this very end, that we should not now be children, tossed to an fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they of His own presence, and should be taught all truth by the Holy Ghost; through which He willed that all nations should be called to the obedience of faith, and be taught what to believe, and what to do; so that he should be condemned who would not believe the preaching of the Apostles and their lawful successors; and to which He gave the function and authority to prescribe the form of sound words, wherein all who are taught of God should unite? Hence St. Paul calls the Church the pillar and ground of the truth.(4) But how could the Church be the

(1) S. Ambros. de Offic. Ministr. lib. iii. c. 3, n. 19.
(2) In Luc. lib. vii. n. 91.
(3) Ephes. iv. 14.

ground of the truth, unless they who sought were secure of obtaining the truth at her hands? Moreover, the holy Fathers, speaking with one voice, proclaim that the unity of the faith and doctrine of Christ is so inherent in the unity of the Church that the one cannot be disjoined from the other; which is the meaning of that golden saying of St. Cyprian, that the Church is the home of unity and truth. (5) Nor has the Catholic Church been ever in doubt of this prerogative, promised and communicated to it by the continual presence of Christ and the assistance of the Holy Ghost, so often as it has applied itself to decide controversies arising on faith, to interpret the sacred Scriptures, or to overthrow such errors as oppose the deposit of revelation committed to it. It has ever put forth and proposed its definitions of dogma as a certain and immutable rule of faith, every one being bound to yield to them interior assent, without doubtfulness, uncertainty, or hesitation, as to a rule of faith. And such as contumaciously resist these definitions would, by the very fact, be judged to have made shipwreck of the faith necessary to salvation, and ceased to belong to Christ's flock. All which brings out more and more the absurdity of that figment of a Catholic Church as a coalition of three communions; a figment whose authors are of necessity driven to deny the Church's infallibility.

Quite as certain is the proof that Christ Jesus, in order to produce and ever preserve unity in His Church, and through the appointment of a head to remove occasion of schism, (6) has, by a special providence, chosen the most blessed Peter in preference to the other Apostles, to be their Prince, and the conspicuous centre and bond of that unity. On him He has built His Church; to him He has given supreme charge and authority to feed the entire flock, to confirm his brethren, to bind and to loose throughout the world; continuing it to his successors in every age. This is a Catholic dogma, coming from the lips of Christ, delivered and maintained by the perpetual teaching of the Fathers, religiously preserved by the universal Church through every age, and often confirmed against the errors of innovators, by decrees of supreme Pontiffs and Councils. Hence, that alone has ever been believed to be the Church Catholic which is united in faith and communion with the See of the Roman Pontiffs, successors of Peter; the See named, therefore, by St. Cyprian the root and matrix of the Catholic Church, (7) designated by Fathers and Councils, as its especial title, the Apostolic See; the See whence sacerdotal unity took its rise; (8) whence the laws of religious communion flow to all; (9) wherein Peter ever lives, presides, and holds out, to all who seek, the truths of faith. (10) St. Augustine, as we know, when he would recall the Donatists, convicted

(4) 1 Timoth. iii. 15.
(5) Epist. viii. ad Cornel, ap. Coustant, n. 1.
(6) S. Hierenym. lib. 1. adv. Jovin. n. 26.
(7) Epist. iv. ad Cornel. ap. Coustant, n. 3.
(8) S. Cypr. epist. xii. ad Cornel. ap. Coustant, n. 11.
(9) Epist. Cone. Aquil. ad Gratian. Imp. an. 381, inter epist. S. Ambrosii.

of schism, to the root and the vine whence they had departed, uses an argument frequent with the earlier Fathers: 'Come, my brethren, if ye would be grafted into the Vine. It is grievous to see you cut off and lying there. Number up the priests from the See of Peter itself, and see who in that series of Fathers succeeded to whom. That is the Rock, against which the haughty gates of hell prevail not'. (11)

No other proof is needed that he is not in the Catholic Church who is not joined to that Rock on which the foundation of Catholic unity is laid. In the same sense, St. Jerome held every one to be profane who was not united in communion with the See of Peter and the Pontiff seated there. 'Following (he writes to Damasus) no Chief but Christ, I am joined in communion with your holiness, that is, with the chair of Peter. On that rock I know that the Church is built. Whosoever eateth the Lamb out of this house is profane. If any one be not in the ark of Noe he will perish when the flood prevails. Whosoever gathereth not with thee, scattereth; that is, he who is not of Christ is of Antichrist'. (12) In the same sense, St. Optatus of Milevis proclaims that chair to be one, known to all, set up in Rome, in which unity is so to be preserved by all, that he is a schismatic and heretic whosoever sets up any other chair against that one alone. (13) And rightly too; for, as St. Irenaeus openly proclaims to all, in the ordination and succession of the Roman Pontiffs, the tradition and publication of truth in the Church, which began with the Apostles, has come down even to us; this being proof complete that one and the same life-giving faith in the Church is handed down and preserved in truth from the Apostles to this day. (14)

If, then, it be a mark of Christ's Church, special and perpetual, that with perfect unity in faith and charity of communion, it coheres, flourishes, and, as a city set on a hill, is manifest to all men in all time; if, again, Christ has willed that of such unity the Apostolic See of Peter should be the source, the centre, and the bond, it follows that no congregation whatsoever, separated from the external visible communion and obedience of the Roman Pontiff, can be the Church of Christ, or can in any way whatsoever belong to the Church of Christ: to that Church which, after the Holy Trinity, is proposed to our belief in the Creed as a Church Holy, One, True, Catholic; (15) called Catholic not only by its children, but by all its enemies beside; (16) with such exclusive possession of the name that, whereas all heretics claim to be called Catholics, yet if a stranger should ask where the Catholic Church assembles, no heretic ventures to point out his own temple or place

(10) S. Pet. Chrysol. epist. ad Eutych. Act. iii. Concil. Ephes. ap. Harduin, i. 1478.
(11) Psalm. in part. Donati
(12) Epist. xiv. al. 57, ad Damas. n. 2.
(13) De Schism. Donatist. lib. ii. n. 2.
(14) Lib. iii. contra Haeres. C. 3, n. 3, ex vet. inter ret.
(15) S. Aug. de Symbol. ad Catech. c. vi.
(16) S. Aug. de Vera Relig. c. vii.

or meeting. (17) It cannot belong to that Church by means of which, as by a body in intimate union with Himself, Christ bestows the benefits of His redemption; severed from which, however much one may hold himself to be living blamelessly, yet for this sin alone, of being disjoined from the unity of Christ, he shall not have life, but the wrath of God remaineth on him. (18) Wherefore, as the name Catholic can by no manner of right belong to such communions, so can it in no way be given to them without manifest heresy.

From all which, honoured and very dear Sirs, you will see why this Sacred Congregation has so carefully provided against the faithful of Christ being permitted to enroll themselves in, or in any way to favour the Society you have lately set on foot to promote (as you express it) the unity of Christendom. You will also see that every effort at reconciliation must needs be in vain, except on condition of those principles on which the Church was at first founded by Christ, and thenceforward in every succeeding age propagated one and the same throughout the world by the Apostles and their successors; principles clearly expressed in that well-known formula of Hormisdas, which has been approved beyond all question by the whole Catholic Church. Lastly, you will see that the universal intercommunion before the Photian schism, of which you speak, obtained because at that time the Eastern Churches had not fallen away from the submission due to the Apostolic See; and that to restore such intercommunion so greatly to be desired, it will not suffice that ill-will and hatred to the Roman Church be laid aside, but, by the precept and appointment of Christ, and by an absolute necessity, that the faith and communion of the Roman Church be accepted; since in the words of your illustrious countryman, Venerable Bede, 'Whosoever they be who in any way withdraw from the unity of the faith, or from communion with him (blessed Peter), these can neither be absolved from the bonds of their sins, nor enter the gate of the heavenly kingdom'. (19)

Seeing, then, honoured and very dear Sirs, that the Catholic Church has been shown to be one, and incapable of partition or division, (20) we would have you hesitate no longer to take refuge in the bosom of that Church, which, by acknowledgement of all mankind, holds the supreme authority by the succession of its Bishops from the Apostolic See; heretics contending against it in vain. (21) May the Holy Spirit vouchsafe to fulfill and perfect without delay what He has begun in you by that good will toward the Church which he has imparted to you. And this, in union with the Sacred Congregation, our most holy Lord Pope Pius IX desires with all his heart; and earnestly beseeches from the God of mercies and Father of lights that all of you at length, escaping from your severed, disinherited condition into the inheritance

(17) S. Aug. contra Epist. Fundam. c. iv. n. 5.
(18) S. Aug. ep. exii. al. 152, n. 5.
(19) Hom. in Nat. SS. Petri et Pauli.
(20) S. Cypr. ep. viii. ad Cornel, ap. Coustant, n. 2.
(21) S. Aug. de Utilit. Credendi, c. xvii. n. 35.

of Christ, the true Catholic Church, to which unquestionably your forefathers belonged before the deplorable separation of the sixteenth century, may happily attain the root of charity in the bond of peace and fellowship of unity. [22] Farewell.

C. Card. PATRIZI

Rome, thus 8th November, 1865. (Original Latin text: *Actae Sanctae Sedis*, II, 662-668).

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UNION AND TOLERANCE

In the last issue of Unitas *we printed the very important allocution of the Holy Father to a convention of Italian lawyers concerning the Church and religious toleration. The considerable significance of that discourse could be seen in the numerous comments which it awakened in the press. One of the most notable of these was written for the Boston* Pilot *by Douglas Woodruff, the editor of the London* Tablet. *Mr. Woodruff writes as follows:*

At the turn of the year Pope Pius XII has made two statements which may at first glance seem unconnected. On Christmas Eve he called for a European Union now, as something for which the peoples of Europe are ripe, and which they desire. This is the Catholic policy, and in every Western European country it is the Christian Democrats who are the leading champions of the united Europe movement.

But two weeks previously the Pope had spoken again, this time on tolerance. He approached it as a question between States rather than inside States. He asked whether States with very different religious traditions and beliefs could nevertheless live closely together; but he also made it very plain that this coexistence depends very much on how these States treat religious minorities inside their own frontiers.

Our history is full of this experience. The King of Spain was the great protector and friend of the English Catholics while they were being persecuted in England. To this day the English colleges in Valladollid and Lisbon continue, memorials of those times. On the other side, Queen Elizabeth and James I and Cromwell all tried to help the Protestants in Europe; and few things damaged James II more or so helped to lose him the throne in 1688 than his friendship with his cousin Louis XIV of France when that king was mistreating and driving out his Protestant subjects.

Discrimination

Today the discrimination against the 15,000 or 20,000 Protestants in Spain, the small disabilities, prohibiting public manifestations and work to gain converts, have a bad effect in England out of all propor-

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(22) S. Aug. ep. lxi. al. 223, n. 2; ep. lxix, al. 238, n. 1.

tion to their real significance. The Holy See and not the Spanish Episcopate or Spanish popular feeling is at once made responsible, and we are told that this is what the Church would do in England and every other country where it felt strong enough to repress heresy. But the truth is that the Holy See, being supranational, can see all national traditions, and can call for them to be sacrificed where they conflict with the greater good of the Universal Church.

The present Holy Father recognizes the full strength of the case in Canon Law for a very rigorous view of the rights of truth and the absence of rights for error. The Church has been divinely commissioned to teach mankind truth that men otherwise would not know, to bring sacraments necessary for the salvation they could not otherwise receive. All governments ought to facilitate and honor this work to the utmost of their power. But there are other principles to be respected; that men's consciences are free, that God Himself respects the free will of men, that the wheat and the tares are to grow up side by side until the last day.

But above all else the Holy Father rests the case for tolerance on the great theological principle of avoiding greater evils. It is not a good thing that heresies should flourish, that with clever and partial propaganda and money they should lead Catholics away from the Church; all this, which the Spanish Bishops, for example, feel so strongly, is not denied or minimized. Only there is so much more to be borne in mind today.

Unification

The Europe whose unity the Pope urges consists of national communities in which the Catholics are nearly everywhere important, hardly anywhere overwhelmingly in the majority. Where they are, they should so behave to minorities as to help the Church in the whole area. Said the Pope, "The institution of a community of nations, which today has been partly realized but which is striving to be established and consolidated on a higher and more perfect level, is an ascent from the lower to the higher, that is from a plurality of sovereign states to the highest possible unity. The Church of Christ has, in virtue of a mandate from Her Divine Founder, a similar universal mission. She must draw to herself and bind together in religious unity the men of all races and all times".

He went on to show how the Church, starting from a universal standpoint can then make concessions to the spirit of a particular people, place, and time. This she has always done; what is new, in the technological age of swift and full intercommunications, is that a new sense of the large community must guide Catholics jurists and statesmen; and when the Holy Father spoke repeatedly of Catholic jurists, the context make it plain that these include the Bishops, who can so easily think their duty limited to their diocese or their own country.

In a sense this Papal address is a sequel to that of Cardinal Ottaviani of the Holy Office early last year. The Holy Office is charged to safeguard the Faith, and the address of the Cardinal reaffirmed the strict legal position of the Church, as the guardian of revelation. It was the utterance of the head of a legal Tribunal, but it did not claim to be the last word. Now the utterance of the Pope himself brings into the consideration of the Church's attitude other factors, of the nature of the new community of communities which the modern world is becoming. It is a form of society which greatly strengthens the arguments for a broad and generous toleration, which does not imply either the condonation of error or indifference towards it, but is based on the charity which deplores the divisions between Christians and knows that more is achieved by charity than by either denunciation or the invoking of the law.

Aesop wrote the fable of the contest between the wind and the sun as to which could make a traveller throw off his cloak. The wind began, and blew and roared, and the traveller only drew his cloak more closely around him. The sun then tried; came out and shone genially, and soon the traveller, of his own accord, cast his cloak away.

THE CHAIR OF UNITY OCTAVE - A SURVEY

As our editor remarked in one of his recent articles, one of the most striking events in the spiritual order of things is the worldwide observance by Catholic and non-Catholic alike of the Octave of Prayer for Christian Unity from January 18th to the 25th. Originated by Fr. Paul Wattson, S.A. in 1908, this period of prayer was approved by Pius X and his successors and has since spread far and wide throughout the Catholic world. For Catholics this interval of prayer is termed the Chair of Unity Octave, for it is their basic conviction that genuine Christian unity can only come about by a return of non-Catholics to communion with the See of Peter at Rome. Many Catholic bishops have followed the lead of papal approval, and this has insured the adoption of the Octave and its annual observance in many different countries.

In a modified form this same period of prayer in January was adopted for its member Churches some twelve years ago by the World Council of Churches. This is termed the Week of Prayer for Christian Unity and was also extensively kept this year in the Protestant world.

The celebration of these eight days of prayer early this year kept pace with the growing concern for Christian unity, and thus this past Octave was the inspiration of many varied activities centering about its central theme: the reunion of Christendom through the fulfilment of Our Lord's prayer, "that they all may be one". It would require far too much space to present here anything like a detailed account of the different forms that this activity assumed. Instead we have chosen to illustrate the interest the Octave has awakened by citing a limited number of persons, places, and subjects from among the many that made the observance this year the most universal ever reported.

ROME

At the center of Christendom itself, the Chair of Unity Octave was again kept in a solemn manner at the large and splendid Church of the Gesù where it was sponsored by the Friars of the Atonement, the community founded by Fr. Paul Wattson to further the apostolate of Christian unity. Before a large daily attendance the intentions of the Octave were discussed by different preachers among whom were several of the best known in Italy; their sermons were also simultaneously broadcast by the Vatican Radio. The ceremonies for each evening ended with solemn Benediction of the Most Blessed Sacrament presided over — except on one occasion — by a Cardinal of the Church. The members of the Sacred College who were present this year at the Church of the Gesù were Cardinals: Canali, Tisserant, Pizzardo, Costan-

tini, Borgongini Duca, Valeri, and Fumasoni Biondi. They were assisted at the altar by students and clergy from seventeen national and international colleges in Rome. Particularly impressive at the closing exercises was the participation of the seminarians from the College for the Propagation of the Faith who made up the procession accompanying Cardinal Fumasoni Biondi from the sacristy to the altar. Those taking part in it represented some forty different nations—a striking example of the supranational character of the Church.

During the week the Vatican Radio gave prominence to the theme of unity by broadcasting daily talks in English, French, Italian, and German. Two of those in English were given by Fr. Dunstan Donovan and Fr. Bede MacEachen, both of the Society of the Atonement, while Fr. Charles Boyer, S.J. was among those who spoke in French. In addition the Radio made mention of the Octave in twenty-five different language broadcasts and transmitted the prayer which forms the keynote of the Chair of Unity Octave at various points during the day.

The Vatican newspaper, *L'Osservatore Romano,* among others, gave considerable publicity to this prayer movement through the regular publication of notices and articles on the list of intentions drawn up by Fr. Paul Wattson. Among the contributions was a series of three articles by Fr. Edward Hanahoe, S.A., linking the Octave in January with the celebration of the Marian Year.

At their Church of Sant'Onofrio on the Janiculum Hill, the Friars of the Atonement again arranged for the celebration of the sacred liturgy in one of the Eastern rites on each morning of the Unity Octave. Under the initiative of Fr. Raphael Grande, S.A. and Fr. Dunstan Donovan, S.A., the liturgy was performed in the following rites: the Syro-Malankara, the Byzantine-Romanian, the Byzantine-Melchite, the Chaldean, the Byzantine-Slavonic, the Syro-Malabar, and the Ethiopian rite. Then on the Sunday within the Octave a Solemn Pontifical Liturgy in the Syro-Maronite rite took place, the celebrant of which was His Excellency, Mgr. Peter Sfair, titular Bishop of Epiphania in Syria.

Just as they did last year, faculty members from the Oriental Institute in Rome travelled to one or the other of the regional seminaries of Italy to celebrate the liturgy in the Byzantine rite and to give illustrated lectures in connection with the Octave. The response and interest shown by the students was reported as very gratifying.

In the rest of Italy, particularly in the larger cities like Milan, Naples, Venice, and Trieste, special functions were held in the interest of Christian unity. Cardinal Schuster in Milan lent his encouragement and his presence to the observance there, while at Venice His Eminence, Cardinal Roncalli gave three conferences on the problems confronting the efforts for the cause of unity. In addition, many other local observances were reported on the peninsula, especially among seminarians and other student groups.

FRANCE

In France the Octave met with an ever-widening circle of interest. The French Cardinals and other members of the hierarchy did much to promote the intention of the Octave both by their pastoral letters and by their presence at the different church functions. Many other prominent scholars and preachers also contributed their talents in making the cause of Christian unity better known and appreciated by the Catholic laity.

At Paris the principal program was carried out in six different churches. Again this year a number of well-known preachers volunteered their services, among them being Fr. Danielou, S.J. and Fr. Louis Bouyer of the Oratory. On the last evening, His Eminence, Cardinal Feltin, Archbishop of Paris, was present to preside at the Church of Sainte-Odile.

Other important manifestations took place at Toulouse, Lille, Strasbourg, and Lyons. In the latter city, Cardinal Gerlier personally attended to the Octave procedure and proclaimed January 24 a day of special prayer for unity at his cathedral. At the Salle Sainte-Hélène, meantime, four conferences were delivered for the public of Lille on the theme of reunion. The speakers for this occasion were Fr. Maurice Villain, Fr. Danielou, S.J., Fr. Le Guillou of the *Istina* center in Paris, and Mgr. Grosche, dean of Cologne, who spoke on the status of the Ecumenical Movement in Germany.

The space given in the French press to this annual event was gratifying. *Le Figaro* of Paris published an interesting column by Jean Guiton of the University of Dijon in connection with the week of prayer, while the Catholic daily, *La Croix,* devoted several pages to the same subject. One of its issues carried an article on the Marian Year and Christian unity, and another on the search for unification on the part of Anglicans. A subsequent number of the newspaper then featured an important essay on the schism of Michael Cerularius in 1054, the centenary of which falls this year. (1) The author of the essay is Fr. Venance Grumel, A.A., of the French Institute of Byzantine Studies.

Another periodical, *Les Missions Catholiques,* gave over its entire January number to the subject of unity. Among the well-known contributors and their articles were: Fr. Charles Boyer, S.J., "Ecumenism and Theology"; Msgr. R. Bertin, "Unity and the Missions"; Fr. C. Dumont of *Istina,* "What is the Ecumenical Movement?"; Fr. Maurice Villain, "A Method of Ecumenical Activity'; Leon Vineuve, "The Remarkable History of the Octave of Prayer"; Fr. A. Wenger, "The Russian Orthodox Church and Ecumenical Problems"; Dom Hilaire Marot, O.S.B., "The Liturgical Renewal and Christian Unity"; and Fr. David Lathoud, "Marshall Turenne, a Promotor of Unity".

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(1) A translation of this article appears elsewhere in this issue of *Unitas.*

ENGLAND

The Chair of Unity Octave in England was placed by Cardinal Griffin under the patronage of Our Lady, and all the Catholic faithful were urged to ask her intercession for the fulfilment of Our Lord's prayer for unity among His followers. "In Our Lady's Year", read the Cardinal's message, "when the Holy Father has given as one of the intentions the unity of the Church, we must all redouble our prayers during the Octave of Prayer for Christian Unity. By prayer and sacrifice each member of the faithful may work for the fulfilment of Our Lord's instruction: 'One fold and one Shepherd'. Here in our own country, let us pray that Our Lady's Year may hasten the time when England becomes once more the Dowry of Our Lady".

As in past years, one of the chief events in conjunction with the Octave was the inter-denominational meeting in London sponsored by the Church Union, an Anglican society for the promotion of Christian unity. The chairman this year was the Anglican Bishop of Durham, the Right Rev. A.M. Ramsey. The three speakers on the program were: the Roman Catholic Abbot of Downside, Dom Basil Butler; the Anglican Warden of Lincoln Theological College, the Rev. Oliver S. Tomkins; and the Rev. John Huxtable, a Congregational minister.

In his opening address, Dr. Ramsey recalled the work in behalf of reunion by the late Abbé Couturier and the late Lord Halifax. In the former, the speaker said, they saw exemplified the rôle of charity in the work for unity, while in the latter could be seen the virtue of heroic hope in the face of very difficult problems on the road to reunion.

Dom Basil Butler in his discourse said that those attending the meeting were there to express and deepen their conviction in the stupendous fact of the Incarnation of the Son of God. Those who believed in this great truth, he declared, should be outwardly and visibly united in a single faith. Divine truth, the Abbot affirmed, could not contradict itself, and yet the teachings of different Christian bodies did oppose one another. These denominations should accordingly ask themselves whether they were responsible for the continuation of disunity and whether they were ready to follow the road to unity even at the cost of personal sacrifice.

A final point that the Catholic speaker made was that Christian unity was not to be achieved by church politics, scholarship, or theological arguments. Rather it was a divine gift and therefore something to be won through humble and persevering prayer.

In his turn, the Rev. John Huxtable emphasized the lack of Christian unity and the desire for it in the spirit of the Octave of Prayer. He said that he felt disappointed with the lack of results from past discussions and placed the blame for this on a want of mutual understanding.

The Rev. Oliver S. Tomkins, until recently Associate General of the World Council of Churches, was the final speaker at the meeting.

The central point that he stressed was that Christians would be content only with a unity that was visible.

In addition to his appearance at the Church Union meeting, Dom Basil Butler had likewise contributed a profound article on the subject of reunion. This appeared in the autumn issue of the *Downside Review* and was entitled, "Schism and Unity".

Other publications in England gave a good amount of space to the prayer movement, among them being the *Catholic Herald,* the *Tablet,* and the Anglican *Church Times.* Besides a worthwhile editorial, the *Herald* carried two specially written articles for its issue of January 15. One was written by Donald Attwater and entitled: "Why be Aggressive to Non-Catholics?" and the other by John M. Todd, entitled: "Preparation for the Return to Unity". Another interesting contribution in the same issue was the one by C.I. Kerr under the title of "Anglican Orders not Recognised by Orthodox Church".

GERMANY

Unionistic endeavours in Germany have attracted considerable attention there since the last war. These efforts were seen reflected in the enthusiastic response given to the unity Octave in many cities throughout the nation. While the only major Cathedral in which special services were conducted was at Paderborn, still, other functions were reported held in very many churches and chapels all over Germany.

Just as last year, St. Clare's Church in Berlin was one of the important centers where the Chair of Unity Octave was solemnly observed. Sermons on the intentions were delivered every day, and on two evenings the liturgy was celebrated in the Byzantine rite.

At Nuremberg an "hour of recollection" for unity was held on each evening of the Octave with the well-known Fr. Waldmann, S.J. as the principal speaker. Among other cities where special activities were reported were: Regensburg, Würzburg, and at Munich where the *Una Sancta* movement is quite active. At Munich on January 21, Dr. Hans Asmussen, a prominent Lutheran leader from Kiel, delivered another of his interesting lectures on the theme of unity in the large auditorium of the University. Over Radio Bavaria he had previously given an address entitled: "The Common Heritage of Catholics and Evangelicals". On the eve of the Octave a great deal of interest was awakened in German religious circles when the same Dr. Asmussen, together with several other Lutheran clergymen, released a public treatise for the consideration of their fellow co-religionists in which the ambiguous principles of the Reformation were called into question and more fruitful rapports with Catholics advocated. (1)

(1) We expect to publish the translation of this treatise in our next issue.

THE UNITED STATES

Reports from the United States indicate that the Chair of Unity Octave was observed in every part of the country. Its success was due in large part to the active support of the American Archbishops and Bishops, and also to the well-organized efforts of the Franciscan Friars of the Atonement in publicizing it extensively through the media of the press, the radio, and television. In addition, individual members of the Society of the Atonement conducted the Octave in a number of important cities, namely, in Washington, Philadelphia, Altoona, Detroit, Louisville, Schenectady, and Fargo, N. Dakota. The Friars were also largely instrumental in organizing prominent observances in New York, Washington, Providence, Elmira, and Saranac Lake.

The focal point of the services in New York was St. Patrick's Cathedral. On the eve of the Octave, a solemn Mass for its intentions was sung in the Cathedral by Fr. Eugene Figueroa, S.A. while the sermon was delivered by the Very Rev. Angelus Delahunt, S.A., the Father General of the Society of the Atonement. The presiding prelate in the sanctuary was His Eminence, Francis Cardinal Spellman. A large number of people attended the services during the week that followed. The list of speakers who delivered the sermons was an imposing one, and eight different bishops were present on successive evenings to impart Benediction of the Most Blessed Sacrament.

Another very important observance of the Octave again took place at the Shrine of the Immaculate Conception in Washington, D.C. where it has been an annual event for the past twenty years. The Archbishop of Washington, the Most Rev. Patrick A. O'Boyle, officiated at Benediction at the opening services, and other bishops presided during the rest of the week. Among those who preached at the Shrine were the Most Rev. Daniel Ivancho of the Pittsburgh Byzantine Rite Exarchate, Fr. David Gannon, S.A., Fr. Ignatius Smith, O.P., and the Very Rev. Angelus Delahunt, S.A. who delivered the closing sermon.

On Sunday, January 24, the Holy Liturgy was performed in the Syro-Maronite rite at the Shrine with the Right Rev. Chor-Bishop Mansour Stephen of Brooklyn as celebrant. The preacher was the Very Rev. Richard H.D. Hanley of New York.

In Philadelphia a high light of the Octave was the concelebration of the Byzantine Liturgy of St. John Chrysostom in the Church of the Gesù. Clerics of the Armenian, Ruthenian, and Russian-Slavonic rites participated in the ceremonies while Archbishop John F. O'Hara presided in the sanctuary.

At Worcester, too, a special feature there was the performance of the liturgy in the Byzantine-Slavonic rite by Fr. Andrew Ouroussoff, S.J. of the Russian Institute at Fordham. Bishop John J. Wright of Worcester presided and also delivered the sermon.

Fr. Paul Dickinson, S.J., likewise of the Russian Institute at Fordham, was celebrant of the Liturgy of St. John Chrysostom at Saranac

Lake, N.Y. He was invited to do so during the Octave by the Friars of the Atonement who have their house of philosophy there.

There was an extensive coverage in the American press of the activities connected with the Chair of Unity Octave. This included notices, news items, and articles. Noteworthy among the latter was a series of syndicated articles on the Eastern Church by Fr. Titus Cranny, S.A., Rector of the Atonement Seminary in Washington, D.C. The same author also contributed a timely article in the *American Ecclesiastical Review* for January; its title: "Our Lady and the Unity Octave".

HOLLAND

The Octave of Prayer in the Netherlands this year was distinguished for the evening celebrations in the Byzantine rite which were held in each cathedral of the five dioceses in Holland. These services were exceptionally well attended. The texts of the liturgy were sung by choirs specializing in Byzantine music, and during the ceremony explanations were given to those in attendance.

This arrangement was made by the *Apostolaat der Hereniging* (Apostolate of Reunion), which is a society for promoting the reconciliation of the dissident Eastern Churches with the Holy See by means of prayer and study. The society was founded over twenty-five years ago and numbers many adherents among the clergy, religious, and laity. Among its notable achievements, the *Apostolaat* was responsible for establishing a chair in the History of the Christian East at Nymegen University.

SPAIN

Due particularly to the exhortations of the episcopate, the Octave in Spain met with noteworthy success. A number of pastoral letters were issued by the different members of the hierarchy urging the faithful to give the eight days of prayer their loyal support. Cardinal Segura of Seville devoted his pastoral to a consideration of the place of honor that Our Lady holds among the separated Eastern Christians and of her influence in the work for reunion between East and West. Other Spanish bishops also linked the Octave with the Marian Year. In his letter, the Bishop of Vitoria made the point, among others, that "the work for unity is not a specialty for theologians alone as some believe. It is rather a problem which is directly and intimately related to the Christian apostolate in the world".

Interest in the Octave intentions was especially evident in Madrid where very many individual churches arranged for services in connection with this annual period of prayer. As in the past, the Church of of St. Mark was outstanding for the solemn ceremonies that took place there on each of the eight days.

Other important functions took place at Salamanca and Barcelona. In the latter diocese, reports show that all the parish churches participated in the prayers of the Octave for unity. At Barcelona itself,

Fr. Alexander Mircea of the Catholic Romanian Mission in Spain, and a former secretary of *Unitas,* celebrated the liturgy in the Byzantine-Romanian rite in several different places. He supplemented this with explanations of the liturgy, gave lectures on the present situation of the Eastern Churches, and appealed to his listeners to pray for the return of the separatists to communion with Rome. Extensive use was also made of the press and radio in Barcelona to place before the public the importance of praying for Christian unity.

INDIA

Of the different observances of the Octave in India, that of Kottayam in Malabar was perhaps the most impressive. There His Excellency, the Most Rev. Thomas Thayaril, Bishop of Kottayam, arranged to have the Octave for Unity observed this year at the Christ-King Cathedral, with a pontifical Mass, Benediction of the Blessed Sacrament, prayers for unity in the morning, and the Rosary of the Blessed Virgin Mary together with open air conferences in English and Malayalam in the evening. In conjunction with the Octave the Malabar Catholics also celebrated a Marian week to mark this jubilee year of Our Lady, and a social week as well; for social problems are a matter of great importance at the present day in the country and village areas of India.

Pontifical Masses were celebrated during this time in the Syro-Malabar rite by Bishop Thayaril, in the Syro-Malankara rite by Archbishop Mar Severios of Tiruvalla and Bishop Mar Gregorius of Trivandrum, and in the Latin rite by Bishop Arattukulam of Alleppy.

The first day's conferences were presided over by the Most Rev. Sebastian Vayalil, Bishop of Palai, and those on the final day by the Most. Rev. Mathew Kavukatt, Bishop of Changanacherry. The speakers for the conferences came from four different dioceses of Malabar. The discussions were attended daily by many hundreds of Catholics and non-Catholics. The topics treated dealt for the most part with the reunion movement, its history from the time of the late Fr. Paul Wattson, S.A., questions of Mariology, and various social problems.

At Kottayam a Catholic information bureau was recently inaugurated by Bishop Thayaril for the purpose of making the Church better known to those outside her fold. His Eminence, Eugene Cardinal Tisserant was present at its opening at the time of his visit there this past December.

OTHER OBSERVANCES

Since the Chair of Unity Octave was kept all over the world, numerous other localities and their activities could have received mention here. In the diocese of Yokohama in Japan, for example, the missioners of the Society of the Atonement under the patronage of His Excellency, Bishop Luke Arai, conducted special Octave ceremonies; and in Denmark His Excellency, Bishop John Theodore Suhr gave his personal direction to the services in his cathedral. Other groups were active

in organizing well-attended observances in Canada, Belgium, Ireland, etc. According to the information received at the *Unitas* center in Rome, it is safe to say that the response that the Christian world gave to the Octave in January was by far the most extensive in its forty-six year old history.

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ECUMENISM AND REUNION

General Secretary of the W.C.C. Speaks in New York

At a recent meeting in New York of the "Friends of the World Council of Churches" presided over by Mr. Charles P. Taft, the two speakers on the program were Dr. Douglas Horton and the General Secretary of the W.C.C., Dr. W.A. Visser 't Hooft.

In his address to the meeting, Dr. Horton stressed the need of translating theological terms into words which would be meaningful for the average American layman. He went on to say that "on the ground of our United States interdenominational background, almost anything can grow. But we must take care that this rich and varied background does not become just a sentimental basis of tolerant fellowship which lacks hard-hitting theological thinking".

In his turn, Dr. Visser 't Hooft said that "Ecumenical fellowship is a mixed experience—stimulating but always with tensions involved; full of promise, but also sure to present inherent dangers of misunderstanding and misinterpretation".

The General Secretary remarked that he has been very much encouraged by the interest and co-operation he has met with in the United States in regard to the preparations for Evanston. There were two factors that he singled out in particular:

"First", he said, "is the attitude of the leadership in the American Churches. These churchmen see clearly the issues at stake in the work of the Council. They are seeking to find the answers in an international and ecumenical context. I have been deeply impressed by the unity and definiteness of this leadership. It constitutes an impressive Christian front, with a message for both the United States and the world.

"Second, I have been impressed by the attitude of your government representatives. In planning for the Assembly, we have had all the help we could possibly expect from them, and they have shown real understanding concerning the admission of church delegates to the Assembly from all parts of the world. Our invitation to the President to address the Assembly was also received with genuine cordiality, and we have every hope that he will be able to be with us". (EPS)

History of the Ecumenical Movement

According to the Ecumenical Press Service, the last part of the *History of the Ecumenical Movement* had been consigned to its printers,

and the first complete copies were expected to issue from the press on the 17th of March in England and a short time later in New York.

The *History* is a work of 840 pages and is made up of sixteen chapters contributed by fifteen writers from different countries and Churches. The scope of the book is to present practical and succinct information about the Ecumenical Movement from the year 1517 up to 1948. Included in the work is an extensive bibliography and a detailed index.

Students Seek Greater Unity

Progress towards greater unity among student Christian groups on college and university campuses was made by delegates at the Ohio Ecumenical Student Conference which took place during the first week in January on the Bowling Green State University Campus.

A result of the meeting was the appointment of a committee representing various denominations and colleges to investigate further possibilities of inter-confessional co-operation.

The sixty students who participated in the conference came from fifteen different Ohio colleges and universities and were members of student organizations of the Baptist, Disciples of Christ, Episcopal, Evangelical and Reformed, Congregational-Christian, Methodist, Lutheran, and Presbyterian Churches.

The principal speaker at this inter-confessional gathering was Philippe Maury of France, General Secretary of the World's Student Christian Federation. "The word 'ecumenical' means more than co-operation", he said. "It means that Christians of various backgrounds and beliefs seek to express the unity of Christ's Church through confrontation with one another, correction of one another, and helping one another to be closer to the New Testament Church. The result is renewal of the Church and ecumenical 'reformation'. The Ecumenical Movement expresses itself through renewed and united efforts in service, evangelism, worship, and study". (EPS)

Efforts for Better Understanding between Catholics and Protestants

In Canada recently a new organization was launched to promote friendship and co-operation between English and French speaking Canadians; it is called the *Alliance Canadienne.* At its inaugural meeting in Toronto the central topic of discussion was the possibility of furthering a better understanding between Catholics and Protestants.

Fr. Arthur Maheux, a professor of history at Laval University in Quebec and one of the organizers of the new society, underlined the importance of "understanding rather than fearing one another's religion".

Speaking for the Protestant representation, Dr. C. E. Silcox of Toronto, a United Church of Canada minister, referred to the *Alliance* as an "experiment which will make not only a new Canada but show the way to a new world". In the world of today, he said, where Chris-

tianity is beset with many difficulties, Canada should set an example in international relations by welding a united country from two distinct cultures. (EPS)

Karl Barth on the Evanston Assembly

In the latter part of January at the Synod of the Reformed Church in the Canton of Aargau, Switzerland, Dr. Karl Barth presented a report on the work of the preparatory commission of the Assembly of the World Council of Churches to be held at Evanston this coming August.

In making his presentation, Professor Barth declared that "the fact that we do not have to concern ourselves with the problem of divergent aims, but that all participants in the Assembly, although often in marked disagreement, do unite under the one symbol: 'Christ the Hope of the World' is a hopeful beginning for the Second Assembly of the World Council of Churches". (EPS)

Schismatic Group in India Reunites with the Catholic Church

In Travancore, on the Malabar Coast, the pastor of a Jacobite schismatic church and his followers were recently reunited with the Catholic Church. Fr. Abraham Puthanpeeditkayil, pastor of the Jacobite church of Mundakkayam, and about one hundred of his parishioners were received into the Church in the presence of Bishop Joseph Mar Severios of Tiruvalla. The latter, himself a convert from the Jacobite Church, recently celebrated the twenty-fifth anniversary of his ordination to the priesthood.

The Jacobite Church of Malabar traces its origin as a schismatic body to the historic Coonen Cross revolt in Cochin in 1653 when a body of Chaldea-Syrian Christians of Malabar renounced allegiance to the Holy See and established an indigenous Church of their own. (NC)

A Background for the Evanston Assembly

In a brief popularly-written booklet published by the British Council of Churches, Dr. Leslie Cooke reviews the six-year record of the World Council of Churches and sets the scene for the Evanston meeting. He emphasizes the relevance of all that will happen at Evanston to every denomination and the importance of each local church becoming involved in the Ecumenical Movement through prayer, study, and common action.

Dr. Cooke, who is Secretary of the Congregational Union of England and Wales, is a member of the Executive Committees of both the World Council of Churches and the British Council of Churches. He is likewise one of the British delegates to the Evanston Assembly.

The booklet is being distributed by the British Council of Churches, 39 Doughty Street, London, W.C. 1 at the price of 6d. (EPS)

New Ecumenical Quarterly in French

In 1950 the interesting French periodical *Russie et Chrétienté,* which had been appearing since 1934, ceased publication. The review, which was published by the Study Center *Istina* in Paris under the direction of the Dominican Fathers, had been given over to a discussion of theological and other relevant points of contact between the Church of Rome and the Russian Orthodox Church. Items of news interest and bibliographical notes supplemented the value of the review.

Fortunately the Study Center made the decision to revive the publication under a new title. It is now called *Istina*—the Russian word for truth—and is more extensive in scope and content, with very special attention being paid to questions of ecumenical interest. In their presentation, the editors tell us that their "principal aim will be to bring to light the ideas of our separated brethren".

The first number of the new series has already appeared and comprises four sections: Russia and Christianity, Eastern Christians, East and West, and Ecumenical Problems. Each of the sections is made up of appropriate articles, documents, commentaries, and bibliography. Among the contributors to the current issue are Fr. C.J. Dumont, O.P., Fr. M.J. Le Guillou, O.P., and the Rev. A. Schémann, an Orthodox priest.

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AROUND THE WORLD

ROME

Marian Year Art Exhibit Planned

An elaborate exhibit of Marian art produced during the last thirteen centuries of the Christian era is scheduled to be opened in Rome at Easter time. The exhibit will be a special feature of the Marian Year proclaimed by His Holiness, Pius XII.

The announcement of the exhibition was made by Fr. Guy Ferrari, O.S.B. of the Benedictine Archabbey of St. Meinrad, Indiana, who is curator of Vatican Library's copy of the Princeton Index of Christian Art. The Index has contributed largely to the work of preparing the exhibit by assisting scholars of the Vatican Library to trace representations of the Blessed Virgin Mary.

The exposition will take place in the Lateran Museum and will include 1,500 pieces, consisting both of the originals and photographic reproductions. The order and arrangement of the display will follow the chronology of the life of the Mother of God. (NC)

Progress Made at Vatican Library

The Index of Christian Art was presented to the Vatican Library by Cardinal Spellman in 1952. At that time it consisted of almost 100,000 photographs and 500,000 catalogue cards; during this past year re-

search work both at Princeton and at the Vatican has resulted in an addition of 50,000 new photographs and 15,000 new cards.

The Vatican Library itself, meanwhile, has had a year of exceptional activity, according to information released by the Vatican press Office which said that communications relating to more than 18,000 manuscripts and printed publications were sent last year to inquirers throughout the world. Also requested from abroad were photographic reproductions with reference to 5,235 printed and manuscript volumes. In the field of photographic reproduction the Vatican Library has developed greatly with an output reaching 280,016 pieces, exclusive of the huge work of microfilming more than 600,000 treasured manuscripts of the Library undertaken by St. Louis University in Missouri. Of these 280,016 reproductions also the greater part was microfilm work.

Several valuable additions were acquired by the Vatican Library during the year through donations by old Italian families; others consisting of extensive private libraries, incunabula, and an archive collection of the Rospigliosi family extending from 1245 to 1840. The German Government donated one hundred important post-war historical works to the Library as a token of gratitude to it for having conserved books of the German Historical Institute in Rome during recent years.

(NC)

The Holy Father Receives New British Envoy

Before his recent illness, Pope Pius personally received the new British Minister to the Holy See, Sir Douglas F. Howard, when the latter presented his credentials at Vatican City. On this occasion the Holy Father delivered an address of welcome in which he expressed the hope that a reciprocal confidence between nations based on charity and justice would ensure the dignity and freedom of the individual.

"How easily the word 'peace' comes to the lips of men today, while the substance of true peace continues to elude their grasp", the Pope said, adding that the reason was that although the Prince of Peace came into the world and His birthday is celebrated every year, "His teachings still so often fall on deaf ears".

During his talk, the Holy Father recalled the reception he had given three years ago to Britain's new Queen, then Princess Elizabeth. Commenting on the "new burdens placed on her shoulders", he said that she had accepted them with a "courageous simplicity and unselfish spirit of devotion that had at once won the admiration and affection of her peoples throughout the British Commonwealth of Nations".

New Edition of Vatican Yearbook

The 1954 edition of the *Annuario Pontificio,* the Holy See's Year Book was issued at Vatican City on the feast of St. Peter's Chair and the first copy presented to the Holy Father. The *Annuario* has been published in its present form for the past ninety-three years, although it has not always borne the same title. Its origin goes back to 1716

when it was known simply as *Notizie,* the Italian word for 'news' or 'information'. At the present time its compilation is directed by the Vatican Secretariate of State.

The Yearbook, which contains 1586 pages, shows a notable increase in the number of prelates who are imprisoned or impeded in their duties behind the Iron Curtain. Among them the *Annuario* lists His Eminence, Stephan C. Wyszynski, the Primate of Poland, the fourth Cardinal to suffer from the Communists. The others are: Their Eminences: Josef C. Mindszenty, Primate of Hungary; Thomas C. Tien, Archbishop of Peking, China; and Aloysius Cardinal Stepinac, Archbishop of Zagreb, Yugoslavia.

Other statistics of the new Yearbook show that there are in the world today: 10 residential patriarchates, five titular patriarchates, 293 residential sees, 42 archiepiscopal sees, and 1147 residential bishops. (NC)

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THE UNITED STATES

New Quarterly Publication of Papal Texts

The Pope Speaks, an American quarterly making the full text of the Holy Father's discourses and writings readily available, is making its initial appearance this spring. The editors of the new quarterly hope that it will reach a wide range of readers in the United States, Canada, and other English-speaking countries.

Each issue of *The Pope Speaks* will contain ten to twenty important texts covering an extensive array of topics. The review will contain, in addition, a comprehensive "Guide to Papal Documents and Commentaries", a large and detailed index, "Notes and Memoranda" on papal subjects, and appropriate selections from the writings of the Popes from St. Peter to the present Pope.

The value of this new review becomes evident in the light of the following communication from a correspondent of the London *Tablet:* "The Holy Father . . . delivered in the course of 1953 no fewer than eighty-four major speeches and radio addresses, of which thirty-four were in Italian, twenty-nine in French, eight in German, five in English, four in Latin, three in Spanish, and one in Portuguese. Of these addresses, six made particularly deep impressions on world opinion, including those to the Congress of Psychotherapists and Clinical Psychologists, and to the Congress of Genetics. Besides these major pronouncements, there have been two Encyclicals; *Doctor Mellifluus,* to mark the eighth centenary of St. Bernard, and *Fulgens Corona,* to inaugurate the opening of the Marian Year; there was also the very important Apostolic Constitution, *Christus Dominus,* which modified the regulations for the Eucharistic fast and for evening Mass".

The Pope Speaks is being sponsored by an organization made up of priests and layman. The board of advisors consists of Rev. Francis J. Connell, Rev. Edmond D. Benard, Rev. Eugene M. Burke, and Rev.

James Van der Veldt, all of whom are faculty members of the Catholic University of America in Washington, D.C.

Compilation of Papal Statements on World Affairs

The consistent efforts of the Popes to show Catholics that they must take an interest in world affairs are dealt with in the current issue of *Thought,* a quarterly published at Fordham University in New York. Entitled "Catholicism and Internationalism" the article is an anthology of papal statements on international affairs from Leo XIII to Pius XII. It is edited by Alba Zizzamia, assistant United Nations observer for the National Catholic Welfare Conference.

The Popes, the article notes, have not only defined the "evils which plague our world society", but they have also specified the means which must be used to translate the "essential unity of mankind under God into a society of states, a family of nations, governed by His moral law".

Among other things, it is shown that the Popes have consistently supported such means as international organization—the United Nations, for example—and condemned nationalism and isolationism.

Pius XII, the editor points out, firmly advocated a community of nations even in the face of strong reaction against the idea; and in his Christmas message for 1951, he again referred to the "society of states" and declared that "the common good, the essential purpose of every state, cannot be attained or even imagined without this intrinsic realization of the states to the human race as a whole". The same theme was one of the salient points of his last Christmas message.

Dealt with also in the article are pronouncements by the Popes backing international mediation and arbitration to settle disputes among nations without recourse to war.

Among the most noteworthy citations of the Popes quoted by the editor we find the following which is taken from the papal message of 1948: "A convinced Christian cannot confine himself with an easy and egotistical 'isolationism' when he witnesses the needs and the misery of his brother; when pleas for help come to him from those in economic distress . . . when he is not ignorant of the aberrations of an intransigent nationalism which denies or spurns the common bonds linking the separate nations together, and imposing on each one of them many and varied duties toward the great family of nations". (NC)

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ENGLAND

Mass for Cardinal Mindszenty

The High Mass in Westminster Cathedral on the last Sunday of December was offered for Cardinal Mindszenty, the imprisoned Primate of Hungary. The ceremonies in the Cathedral marked the fifth anniversary of his arrest. The Archbishop of Westminster, Bernard Cardinal Griffin, presided at the Mass and delivered the sermon.

The imprisoned Primate, said Cardinal Griffin, "remains an inspiration to his persecuted priests and people, a shepherd who would not abandon his flock, who would not buy his safety at their expense, and who today suffers with them. Five years have passed, but we do not forget. Our protests against the events of that time grow no less with the passing of the years".

"There have been other arrests since then: the Primate of Czechoslovakia and the Primate of Poland have followed him into imprisonment. These great men were inspired in their stand by the example of Cardinal Mindszenty. For he achieved his object of awakening the world to the danger which besets us today. We do not forget him in our prayers. For that reason we are met at Holy Mass this morning to pay honour to his memory, to ask Almighty God to console him, and strengthen him and his fellow prisoners, and to beg that the chains of persecution may be lifted from him and his unfortunate country".

(C. Herald)

Catholic Statistics

The English *Catholic Directory* for 1954, published just recently, reveals that 11,532 converts were received into the Church last year. This is a slight increase over the number of the preceding year.

The total Catholic population of England and Wales this year is estimated at 2,939,900, an increase of 61,500. These figures are based on parochial returns and indicate the number of Catholics known as such to the clergy.

Secular priests this year total 4.317, an increase of 21, and priests of religious orders and congregations number 2,483, an increase of 28. Churches open to the public (2909) increased by 14, and convents (1,113) by 12. (NC)

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FRANCE

Eight Eastern Rite Parishes for Paris

Eight parishes for Catholics of the Eastern rites were established in Paris a short time ago by His Eminence, Maurice Cardinal Feltin, the Archbishop of Paris. The churches and chapels of the new parishes were formerly regarded as missions of a sort. Now they will serve as parishes having the same status as all the archdiocese's Latin rite parishes. Their pastors, however, will have jurisdiction over all Catholics of their rite or nationality in all parts of the city rather than over the faithful of a given area. The raising of these churches to parochial rank has been authorized by the Sacred Congregation for the Eastern Church in Rome.

The newly-established parishes are: Holy Cross for the Armenians of whom there are about 45,000 in Paris; Our Lady of Chaldea for the Chaldeans; St. Julian the Poor for Greek Melchites; St. George's for

Romanians; Our Lady of Lebanon for Maronites; Holy Trinity for Russians; St. Ephrem for Syrians; and St. Vladimir for Ukrainians. (NC)

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GERMANY

Catholic Gains Reported in West Germany

Migrations from East Germany and Communist-dominated countries have made Catholicism in western Germany numerically stronger than at any time since the Reformation. This is the conclusion of Fr. Gustave A. Weigel, S.J. who recently completed a speaking tour throughout West Germany. Fr. Weigel, who is a professor of theology at Woodstock College in Maryland, was the Catholic representative on the tour which was conducted under the auspices of the American State Department's cultural affairs section. He was accompanied by a Protestant minister and a Jewish rabbi.

Fr. Weigel estimated that some fifty per cent of the west German population is now Catholic. He also said that a spirit of mutual religious tolerance prevails. This is borne out by the fact that in West Germany there are some 900 churches which are used for both Catholic and Protestant services at different times. (NC)

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BELGIUM

Ukrainian Catholic Celebrations in Brussels

Ukrainian Catholics from various parts of western Europe attended celebrations at Brussels in late December to commemorate the 700th anniversary of the coronation of King Daniel de Halych, monarch of the first Ukrainian state which lasted until the fourteenth century. The king accepted his crown from Pope Innocent IV in 1253.

As part of the celebrations, a solemn liturgy in the Byzantine rite was offered at St. Michael's Church by Msgr. Perridon, Vicar General to Archbishop John Buczko, Apostolic Visitator for Byzantine rite Ukrainians and Ruthenians in western Europe. Archbishop Buczko, who lives in Rome, was given spiritual jurisdiction over the Ukrainian Catholics in the west of Europe after the Soviet Government in 1945-46 had 'liquidated' the Ukrainian rite Church in the Ukraine.

Another feature of the festivities was a solemn academic session at St. Michael's College at which His Eminence, Cardinal Van Roey, Archbishop of Malines and Primate of Belgium, was represented by Msgr. Jules de Trannoy. The celebrations were sponsored by the Belgo-Ukrainian Committee. Singing at the performance of the liturgy were members of the "Reunion Choir" of Utrecht, Holland.

Speakers at the academic gathering included Canon Eugene Dejardin, chaplain general of the Christian Workers of Belgium and chairman of the Belgo-Ukrainian Committee; M. Pyrszlak, a prominent

member in Ukrainian circles in Belgium; and Fr. Paul Dumont, O.S.B., who spoke on "The Ukraine and the Religious Relations between East and West". During the evening, those attending the gathering listened to a program of Ukrainian religious and folk songs rendered by the Utrecht choir.

At the close of the sessions, messages of greeting were sent to Pope Pius XII, to King Baudouin of Belgium, and to Archbishop Buczko. (NC)

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SWITZERLAND

Pastoral Letter Treats of Our Lady and Christian Unity

Devotion to the Blessed Virgin Mary is an incentive rather than an impediment to the movement for unity among Christians, in the opinion of Bishop Francis Charrière of Lausanne, Geneva, and Fribourg.

In a letter to pastors urging them to encourage the faithful to observe the Chair of Unity Octave, Bishop Charrière referred to the objections expressed in some Protestant circles that Catholic emphasis on Mariology, including the proclamation of the Marian Year, constituted an obstacle to the annual campaign of prayer that "all may be one".

Declaring that quite the contrary is true, the Bishop wrote: "When the children of a family are separated, it is the role of the mother to bring them together and to reconcile them. Today, as at Cana, Mary can obtain from her Son the miracle which human efforts are incapable of realizing".

"But that goal, the unity of the visible Church", the Bishop added "demands that we take seriously her directives to the servants of the marriage feast—to do what the Son commands". (NC)

Swiss Catholics Appeal for Equal Rights

Roman Catholic leaders have launched a move to obtain the same rights for their co-religionists in Switzerland that are enjoyed by members of other communions. The move is being actively supported by the Catholic Popular Party and a group of Catholics in the Swiss Federal Chamber.

As a first step a committee has been organized to draft a report on disabilities suffered by Swiss Catholics aimed at securing equal rights. It is expected that this report will be presented as a petition to the Swiss Parliament. The decision to draw up the report grew out of a recent debate in the Zurich cantonal assembly over alleged illegal activities by Jesuit priests in Zurich.

The assembly finally voted to shelve a report of the Council of State which charged that the Jesuits violated the federal constitution of 1874 which prohibits them from carrying on activities in churches or schools. Specifically, the Council charged that "several Jesuits preached in Zurich".

While the constitution primarily restricts the activities of the Jesuit Order and "its affiliated societies", it also forbids the foundation of new convents and religious orders and the re-establishment of those suppressed in the past. (RNS)

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NORWAY

Lutheran Primate Views Tension between Church and State

In a recent article, the Lutheran Primate of the Church of Norway, Bishop Johannes Smemo, has expressed his concern about the "secularizing tendencies in the cultural and social-political life in Norway". These tendencies have "caused deep unrest and have engendered within the Church increased distrust of the State". The Bishop does not make any actual claim of an eventual separation between Church and State, hoping that the tension now evident may be neutralized. If not, however, "if the Church must endure more of the combined secularizing and State-controlling tendencies, we are definitely in an epoch which will not only lead to the end of the State Church, but will place the Church in the same situation as in the first centuries".

The background of these serious warnings is, as the Bishop points out, a number of actions by the Government and the parliamentary majority which have gone against the advice and wishes of the Church.

As examples of this, the article mentions that a Church-owned teachers' college in Oslo was taken over by the State despite the protest of the Church. A bill has also been proposed by the Government to abolish the practice of having pastors as members ex officio of all the school boards of the country.

The deepest unrest, however, has been caused by the new Church constitution, passed by Parliament last year. The majority in Parliament refused to establish a consultative Church council as proposed by a government commission. This action, wrote the Bishop, "has weakened the ties between the Church and the State more than the State seems to realize". (EPS)

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INDIA

Cardinal Tisserant's Radio Message

The essentially spiritual character of India makes her a "welcome ally" of the Catholic Church. This is the message given to India by His Eminence, Eugene Cardinal Tisserant, Secretary of the Sacred Congregation for the Eastern Church, at the end of his five week visit to the nation. In his address, broadcast in late December by the Calicut station of the All-India Radio, the prelate predicted that the new India would achieve greatness if she clung to her best traditions and upheld "the hightest ideals of the spiritual life".

"From very ancient times", the Cardinal said, "your country has been great. But particularly since independence, your nation has progressed along newer lines. Congratulations, then, from one who has always loved India. It has been a pleasure to come in contact with you, from the humblest citizens to the high President of the Union who received me as soon as I reached New Delhi".

"Our Church is Catholic, truly universal and supranational, because it is essentially supernational in outlook and affection", he told his radio audience. "The Church is as Indian in India as it is Chinese in China, African in Africa, European in Europe, and American in America . . . Because the Church is supernational and supernatural, it finds a welcome ally in the people of India, and a congenial soil in this country for its growth and spread. India is traditionally spiritual in its views and aspirations.

"Not the comforts of life, not material goods, but those of the mind and of the spirit are what India esteems and seeks to acquire. It is exactly these that the Catholic Church conveys and will convey to all men through her schools, hospitals, orphanages, and asylums. To everyone and everywhere she teaches the same lesson—love . . ., help one another, and be loyal to authority". (NC)

New Eastern Rite See Established

The Holy See has set up a new diocese for the Syro-Malabar rite Catholics who have up to now formed a considerable part of the Calicut Latin rite See.

The diocese will have its seat at Tellicherry and will be known as the Syro-Malabar Diocese of Tellicherry. Fr. Sebastian Vallopillil of the Palai Syro-Malabar diocese has been named the Apostolic Administrator of Tellicherry.

The new see brings to six the number of dioceses of the Syro-Malabar rite in India. The metropolitan see is the Archdiocese of Ernakulam. The Syro-Malabar Catholics claim to be direct descendants of the original converts of St. Thomas the Apostle. They use the Syriac language, and their liturgy is a modified form of the Chaldean rite. There are two other Catholic sees in India not of the Latin rite; they are Trivandrum and Tiruvalla of the Syro-Malankara rite. (NC)

Episcopal Promotions for Syro-Malankara Church

By a decree of the Sacred Congregation for the Eastern Church, Pope Pius has conferred the title of Archbishop *ad personam* on His Excellency, Joseph Mar Severios, Bishop of Tiruvalla. The Holy Father has also named His Excellency, Benedict Mar Gregorios as the permanent Apostolic Administrator of Trivandrum for Catholics of the Syro-Malankara rite. As titular Bishop of Antarado, Mar Gregorios had been the auxiliary of the late Mar Ivanios.

By another decree, the Holy See has designated the Rev. Cheriyan Polachirakal as the titular bishop of Sarepta and as the auxiliary of

Mar Severios. The new bishop, a convert from the Jacobite Church in 1938, was serving as a pastor at Kunnamkulam at the time of his designation. (SICO)

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ALGERIA

Chapel of St. Augustine Believed to Have Been Discovered

Recent excavations in Bone, the Algerian seaport on the site of Hippo, the ancient see city of St. Augustine, have uncovered a chapel built in the form of a seven-leafed clover, believed to have been used by the saint in the fifth century. A monastery over which he presided has also been unearthed.

Five years ago St. Augustine's cathedral was found among ruins on the site. Around the ruins were traces of five civilizations—Punic, Byzantine, Roman, Christian, and Vandal. Archaeologists have clearly marked the cathedral's dimensions—162 feet long and 65 feet wide. Rich mosaics cover the floor, and marble pillars rise from the nave. A baptismal font, a bishop's throne, and tombs of bishops have also been discovered. (NC)

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CHINA

Late Mission Statistics

Figures have been published in the *China Missionary Bulletin* which reveal a drastic curtailment of missionary work under the Chinese Red regime. The publication states that at the beginning of 1948 there were 5380 foreign missionaries at work in China. At the beginning of 1949 there were 3,450. Three years later the number had fallen to 1838, and at the beginning of 1953 there remained but 723; during the latter year 458 mission workers were forced to leave the country.

Of those missionaries who were still in China at the beginning of this year, one third—seventy-one—were in prison. The prisoners consist of eight bishops, sixty priests, and three brothers. Those who are not kept in detention include fifteen bishops, 155 priests, ten brothers, and eighty-five nuns.

The *Bulletin* estimates that there are approximately two thousand Chinese priests still in China, as well as 750 brothers, and over four thousand Chinese nuns. Many of the latter have had to give up community life and return home. It is not known exactly just how many Chinese priests are held in prison, although the number is said to be at least over four hundred.

IRAQ

New Archdiocese Established for the Chaldeans

Through the Sacred Congregation for the Eastern Church, the Holy See has authorized the creation of the new Archdiocese of Bassora for the Chaldeans. The area of Bassora had formerly been part of the Patriarchal Diocese of Babylon. At the head of the new archdiocese is the Patriarch, His Beatitude, Joseph VII Ghanima.

This recent ecclesiastical arrangement is in reality a re-establishment of the ancient Archdiocese of Bassora, which in Chaldean history was known as Perat d-Maishan, and which had already been a metropolitan see from the fifth century when its bishop was martyred under the persecution of Sapor II.

The seat of the new archdiocese will be at Bassora itself which is situated on the Persian Gulf and will comprise the territory of the civil provinces of Amara, Kout, and Montefiq. Of the total number of 1,135,000 inhabitants in the area, only about 6000 are Catholics of the Chaldean rite, while the greater majority is made up of Mohammedans with a small number of Jews and members of the dissident Eastern Churches. (SICO)

AN INVITATION

Visitors to Rome who are not members of the Roman Catholic Church and who wish to obtain information on:

— Christian churches and monuments,
— the meaning of different religious ceremonies,
— doctrines or practices of Catholic life,
— or who desire any other assistance, will receive a special welcome at the:

Foyer UNITAS
Piazza Della Rovere 83
Palazzo Salviati. - Tel. 565951

All of the Foyer's services are free of charge.

BOOK REVIEWS

PHILIP HUGHES: *The Reformation in England:* Part II, *Religio depopulata.* London, Hollis and Carter, 1953. XXV and 366 pages. Price 42 shills.

Using all the available printed sources, Fr. Hughes in this volume continues the story of the Reformation in England. The first 75 pages complete his account of what took place under Henry VIII, where the most striking feature is the picture the author gives of the spread of heresy during that monarch's last years. England was rapidly becoming the refuge of adherents of the most fanatical continental sects, for the most part exiles from countries that would not tolerate their anarchical ideas. But more important than that for subsequent English history was the growth and propagation of the tenets of the continental Reformers, particularly in Cranmer's archdiocese of Canterbury. That increase had its checks, but it was real, all the same, and a fertile soil to receive the changes showered on it in the next reign.

In the six years of Edward's rule—or rather in the six years when England was governed both spiritually and temporally by Henry's executors—the religious innovations succeeded one another with great speed. The new Holy Communion service in the vernacular with reception under both kinds, the first Prayer Book, the first Ordinal, the second Prayer Book, the Book of Homilies, the 42 Articles were all composed, authorised and issued within that time. Swiss and German Reformers assisted in the process and taught the rapidly-dwindling numbers of theological students in the universities. Altars were systematically destroyed, statues and stained-glass broken—these actions being the logical implementation of the ideas embodied in the liturgical books. The lay-members of the Regency meanwhile made equal haste to secure for themselves greater power, new titles and more wealth. Though the country was well-high bankrupt, its leaders were not, for they completed the despoliation of religious establishments begun by Henry, by suppressing the chantries (and often the schools that were joined with them) and even by confiscating from parish churches all but the minimum required for the new Prayer Book services. On Edward's death it was only Mary's courageous, or rather desperate, action that prevented them from securing the throne for one of their own.

Mary, utterly unexperienced in administration, was faced with an appallingly difficult situation. Politically she was bound to employ some of the leading men of the last reign, utterly unreliable and untrustworthy though they were, for there were no others. Ecclesiastically she had no bishop unbesmirched with the taint of heresy to help her restore Catholicism to England, and Pole, the papal legate, who would have been her wisest guide, was kept out of the realm by the machinations of the king of Spain till the Spanish marriage was settled. The Catholic religion was re-established, but the holders of the stolen church-property were left in possession (anything else would have been, at the least,

an administrative impossibility) and the five years of her reign were not enough to eradicate from men's minds the twenty years of anti-papal propaganda that had preceded it. 273 persons are said to have been burnt at the stake in the last three years of Mary's reign, the majority of whom would most probably have suffered that fate, in any case, if the persecution of heretics being prepared by Cranmer and Ridley on the eve of their fall from power had taken place. Fr. Hughes devotes 46 pages to this question of the persecution of heresy under Mary though without recounting the trials and deaths of Cranmer, Latimer and Ridley. He is at pains to put it in its right perspective—the temper of the times when all, both Catholics and Reformers, thought death the right and only penalty for heresy; when all sorts of petty crimes were punishable, and punished, by death (in 1578, 74 convicts were executed in Exeter alone); when no country was "humane" as men are now—and condemns it mainly because the chief sufferers of whom there are adequate accounts (though even these are from the unhistorical Foxe) were not the arch-heretics but the small man who, a victim of the official teaching of years, had come to believe sincerely what he held, while his judges, the bishops, were the very men who had set him off on the way of error. Even so, he seems a little hard on the bishops. He shows that the search for heretics was the work of the officers of the crown, that Bonner for example was loath to take action and had to be admonished, and that he tried to save as many as he could, with the result that local authorities complained that released heretics returned triumphant and continued open activity to the distress of their neighbours. With the law what it then was, and the prisoners being regularly presented to him, it is hard to see what else he could have done, except perhaps to resign his See altogether to a probably even less suitable successor.

As has been said above, the first 75 pages of this second volume deal still with Henry VIII, and one wonders if they are not an overflow from the first volume, originally intended to treat of the beginnings of the Reformation till Henry's death, while volume II would then have recounted only the history of events under Edward and Mary. That would certainly have been a neater plan. However, whether that supposition be well-founded or not, there seems to be a certain disproportion between the spacious treatment accorded to Henry and the more restrained accounts of the reigns of his two successors. It is true that more years elapsed between his break with Rome and his death than in the combined rules of Edward and Mary; true too that what took place in their reigns was the consequence of his initiative. But historical importance is not measured only in years: the events themselves, their impact on their time, and their influence on subsequent history can make them worthy of a larger treatment. In the earlier part of volume II, dealing with Henry, some 26 pages are devoted to the Bishops' Book and the King's Book, whose importance is relatively small; whereas the radical changes in the two Prayer books of Edward VI, which

have, through Elizabeth's adoption of the second of them, moulded Anglican life ever since and been the centre of so much religious controversy, receive only some 11 pages. A like kind of disproportion can be observed in the treatment of Mary's reign. The section of 46 pages on the persecution of heretics, compared with the 76 pages (or 103, if the chapter on the English Reformers in exile is included) that cover the rest of the reign, seems excessive, especially if it be noted that no examination is made of Pole's legatine faculties and of the thorny question of re-ordinations of Edwardine clerics that figure in every discussion on Anglican Orders.

The strength of Fr. Hughes' work, it seems to me, lies in his filling in the English background of the events that took place. He draws attention time and again to the spread of heresy, not only of the so-called Anabaptist type, but chiefly of the kind that infected the generality of clerics in those years. St. Thomas More was almost unique in his day in professing that the papacy "holdeth up all". The bishops at large under Henry and Edward did not believe that and were content with the separation from Rome, which they upheld by action and by their written and spoken word. Men like Ridley had more courage in standing firm by their beliefs than the Henrician bishops, though Gardiner could have avoided several years' imprisonment in Edward's reign if he had been willing to yield on his principles. The popes of the day did little to ease the situation, being too much immersed in the politics of one or other of the Catholic Kings. No wonder that the country at large became increasingly anti-papal and ready to accept the monarch as Supreme Head or Supreme Governor of the Church in England. The mature fruit of Henry's strength of purpose and of the clerics' vacillation will be recounted in Fr. Hughes' next volume on Elizabeth and the Reformation, which readers of these first two volumes will look forward to and will read with the same interest and appreciation as they have perused these.

J. GILL, S.J.

EDWARD F. HANAHOE, S.A.: *Catholic Ecumenism.* Washington, D.C., Catholic University of America Press, 1953. 176 pages. Price $2.00.

The current march of history indicates both a crying need for the unity of Christendom and the beginnings of a universal trend toward it.

The harnessing of atomic power has brought Western civilization face to face with but two alternatives: a return to God whom it abandoned in large part, or self-destruction. Not only has modern man unleashed a Frankenstein which he cannot control without moral order; he is also called upon to cope with a system whose philosophy of life is the ultimate development of the materialism that has shaped his own life. The dialectic materialism of Communism, whose dynamic is a species of diabolically supernatural atheism, is man's departure from God systematized and organized in its final phase.

Those who are seeing the necessity of a return to God are also aware that this does not mean only a recognition of the Supreme Being but a turning to Christ and His Church, which He established to continue the operation of His Redemption. We stand at that turning point in the history of Western civilization when many of the heirs of those who cut themselves off from the true Church are finding their world shattered into fragments, that are scattered in hopeless confusion. They are grasping for a solid foundation, and they are beginning to perceive that the only one that is still firm is the rock that is Peter. The Reformation set in motion a pendulum that swung large populations away from the Church; now it appears that the logic of history has started to move the pendulum in reverse, forcing the separated to admit the great need for unity. Not since the time of the Reformation have there been so many doors opened to re-union.

Today, therefore, the tremendous importance of promoting the re-union movement cannot be overemphasised. This apostolate, however, must be based on solid doctrine. Accordingly, *Catholic Ecumenism,* by the Rev. Edward Francis Hanahoe, S.A., a study of the Catholic principles underlying Christian unity, is particularly welcome.

The author, as his own summary neatly points out, explains the principles of Catholic Ecumenism from authoritative sources. He arranges his treatment in relation to the various phases logically involved in the subject of the re-union of Christendom. Where pertinent, the opinion of various Protestant ecumenists are compared with Catholic doctrine.

Examining all the various factors involved in the re-union of Christendom, the author sees three basic phases underlying the whole question. They are: 1. ascertaining the goal of re-union, that is communion with the one, true Church; 2. determining the point of departure, that is, non-membership in the Church, looking forward to membership as a goal; 3. discovering the way from the starting point to the goal, that involves the internal factor of conversion and the external factor of reconciliation with the Church of Christ.

In the past few decades some definite attempts toward Christian unity have been made by Protestant groups. Those attempts have been loosely classified as the Ecumenical Movement. While they indicate the realization of the need for Church unity among non-Catholics, the endeavors up to this point have missed the basic meaning of Ecumenism. Father Hanahoe's thesis stresses the fundamental truth that Christian unity is organic. In relation to the re-union movement this means that non-Catholic groups cannot arrive at Christian unity without actual incorporation into the Mystical Body.

The author's summary of papal documents relating to the general question of re-union is of special interest and value. Here we find a compendium of the Church teaching today on unity through the voice of the Supreme Pastor, from Pius IX to Pius XII. The references to the documents are also amply annotated.

There are, no doubt, yet unexplored methods or approaches, which, under the authority of the Church, could be more effective for re-union than those already tried. One would like to see new methods suggested and explained. But discipline is not the scope of this book. The author's purpose is to treat the basic principles of the re-union movement and in so doing he has made a major contribution to it. This volume should, therefore, serve as a helpful guide to those working for re-union, to keep them on the sound course specified by ecclesiastical authority and free from aberrations.

While *Catholic Ecumenism* was written as a dissertation for the degree of Sacred Theology at the Catholic University of America and published as such, this reviewer feels that it should be issued under the format of a book for general distribution. In that case the very useful references and blibliography need not be omitted but could be placed at the end of the volume. While it is a scholarly work, the style is not heavy and it is lucid. The book deserves a wider audience than the esoteric group that reads doctoral theses.

RAYMOND P. ETTELDORF

THE UNITAS ASSOCIATION

is an international organization whose purpose it is to promote the spiritual union of men and especially of Christians. It was founded in Rome in 1945 by a group of professors and writers, priests and laymen; and in June of that year received the blessing of Pope Pius XII. Fr. Charles Boyer, S.J., Dean of the Theological Faculty of the Gregorian University in Rome, was elected president of the Association and also serves as editor of its organ Unitas *which appears in three editions: English, French, and Italian.*

Established at the center of Catholicity, the Unitas Association in carrying on its activities endeavors to follow with studied perfection the guidance of the Holy See. In striving to fulfill its purpose, it attempts to regulate its mission in accordance with the following principles:

To Catholics it recalls the benefits of the unity which they enjoy and the duty which is incumbent upon them to pray for those who are deprived of it. The Association invites the active co-operation of Catholics and exhorts them to keep ever before them the advice of Pope Pius XI: "This unity ought to be promoted less by discussion or other means than by the example of a saintly life".

To its separated brethren of the Eastern Churches, it speaks of those long glorious centuries of union when the Doctors of the East illumined the universal Church and triumphed with their Latin brethren over the most subtle and distressing heresies. Unitas lays stress upon all that the separated East has preserved in common with Catholics: the priesthood, the Sacraments, the cult of the Blessed Virgin Mary. It makes clear the duty of union and strives to eliminate the barriers which prejudice and resentment have in the course of the centuries erected between Christians of the East and West.

To Anglicans and Protestants, Unitas reveals the genuine character of the Roman Catholic Church. Across the imperfections of men, it tries to make evident that spirit of fraternal affection and faithfulness to the teachings of Christ which is at the very heart of the Church's life and the manifestation of the Holy Spirit at work in her. Finally, Unitas keeps in close touch with the Ecumenical Movement, and endeavors to aid it in its quest for unity.

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The Unitas Association has affiliated groups in Italy, France, Belgium, Canada, and Turkey. All that is necessary to form a group of this kind to further the aim of Christian unity is that a small number of persons of good will plan their organization, obtain the approval of their bishop, and then make their step known to the Central Committee of the Association in Rome.